

THE
CROZER QUARTERLY

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THE CROZER QUARTERLY

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THE RELIGIOUS SITUATION IN POST-WAR GERMANY

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THE PRE-WAR SITUATION

THE religious situation in post-war Germany is remarkable for three facts: (a) the manifest increase of religious interest and original religious life; (b) the great variety of religious groups; and (c) the rise of a wide-spread non-Christian feeling and thinking in religion. This situation is quite different from that of pre-war times. Then religious life usually followed the traditional trend of organized Christianity, but religious life was to be found only in small circles. Most of the cultured people had strong intellectual doubts about the truth and the value of Christianity.

I think it is true that the idealistic "Weltanschauung," as found in the philosophers and poets about 1800, had taken the place of religion in their lives. Nietzsche's vigorous attacks against religion strengthened this tendency. The working class was entirely indifferent towards religion. The common feature of religious life in pre-war Germany was its lack of originality. There were some poets such as Rilke, Hille, George, Spittaler and some painters such as Hans Thoma, whose works showed personal religious life; but they had no great influence. There was the pre-war Youth Movement

with strong emotions, but its creative power was expressed in social and artistic, rather than in religious life. The complete change after the war is the result of Germany's war experience.

I. RELIGIOUS MOVEMENTS

It is due to the complexity of the German character that this experience which had been the same for all Germans, was reflected in many different manners in their religious life. Yet not only had all these types and groups the same marks of the German character but also as a result of the historic development, after the war religious life tended more and more to a common expression. It is true that immediately after 1918 the aspect becomes rather perplexing. It is only in order to simplify our survey that we divide the various phenomena into some great groups.

One is within the frame of traditional religious life, another develops independently of traditions. For instance, the Christian youth movement or the Jewish mysticism grew up under the influence and the criticisms of non-Christian movements. On the other hand, it is a fact that the desire for such criticisms compelled their observers to a serious study of the Christian religion, which was not without effect upon their own further development.

A. *Non-Christian Types*

That so many religious movements after the war are non-Christian, is due, I think, in the first place to the fact that traditional Christianity had lost touch with reality. It had become a kind of psychology of religion, combined with historical knowledge. It had no connection with the real position of man in the world.

The slogan of pre-war religious life was: Personality. The moral character of Christianity was regarded as its significant feature. The religious slogan of post-war time be-

comes "Erlebnis." Experience is not able to give the full meaning of this word, for Erlebnis involves that the individual has a personal relation to the divine which he has experienced, and that this experience is decisive for his whole life. According to the fact with which the Erlebnis has been made, different types of religion occur. Some are concerned with nature in general; some with man's physical life; some with the group life; and some with the nation.

1. NATURE

(a) *Youth Movement*

The religious understanding of nature is the center of the Youth Movement and of Rudolf Steiner's Anthroposophy. The members of the Youth Movement thought that the terrible conditions of post-war time were caused by a wrong attitude towards life. Therefore, their main interest was in a new way of true life, rather than in social or political reform. At the week-end and during the vacation they left the towns and strolled through the country. They created a new way of living, which enabled them to obtain great happiness from nature. It was an attempt to win back the innocence of paradise, to restore the boundary between man and nature and to create new relations between the sexes. They believed in the goodness of nature. This found its expression in their songs. They developed the old method of singing to a high art. They sang, with preference, old but popular hymns and religious songs. Yet for them they had a general religious meaning, and they deliberately overlooked their Christian contents. Their morning songs near a spring or even-songs on an old wall, or on a hilltop with a wide view of the country, had however, really the character of worship. This is especially true of their feasts of midsummer night. Silently or singing, with torches in their hands, they climbed a hill. An enormous fire was burnt on its top, and with their songs they expressed

their love for the purifying flames. This fire was the climax in the year's life.

Most of them belonged to the extremist parties. Their idea was that the present needs were to be combatted by politics, but that an essential change of life could not be brought but by a new way of living. It is therefore a mistake to see in their wandering and singing a flight from real life. In fact, it was considered to be the anticipation and the seed of higher life.

(b) *Anthroposophy*

Like the Youth Movement, Rudolf Steiner placed nature in the center of his ideas. Yet he had a quite different attitude towards nature. He started from theosophy and Goethe's philosophy of nature. Where the people of the Youth Movement approached nature by immediate feeling and were animated by the aim of a natural life, Steiner approached it by a scientific method and aimed at a cosmic life. He taught that apart from rational knowledge which is used in modern science, another way to the truth is opened through intuition. Under the influence of Theosophy and Buddhism, he developed a special method of meditation and gave an education in it. He believed to be able to recognize in this way, not only the true nature of things and living beings, but also of past events. He showed for instance, how various colors arouse various emotions in men, how instinctively we react in different manners to different shapes. This discovery enabled his disciples to open new ways to physiology and education.

Steiner himself always declined to found a new religion: he was willing only to give new wisdom about man's position in the universe. This is indicated by the name of his movement, which was chosen deliberately as a protest against Madame Blavatsky's Theosophy. Yet in spite of this reserve Anthroposophy has become a religion. Steiner founded a center of his movement in Dornach near Basel, the Goethe-

anum, which was regarded as a kind of temple or sanctuary by his followers. Here as well as in the Youth Movement you find the worship of nature. But whereas in the Youth Movement, the religious attitude is "Schwaermisch" (enthusiastic) it is systematic here. Nature is considered not as the richness of individual things to which a man may give himself with love, but as a cosmos of orders, laws, shapes and forces, to which man adapts himself with reverence and obedience. Though the chief idea is that of the harmony of the universe, Steiner, too, insists on its dangers. Wisdom therefore is indispensable. It is not mere luxury, for unless man knows and recognizes the true nature of the universe, this will destroy him.

From Anthroposophy a second form of religion developed in Rittelmeyer's Christengemeinschaft (Christian Community). Rittelmeyer was a Protestant pastor, and before the war for many years a leader of liberal theology. When he felt dissatisfied by it, he came under Steiner's influence, and soon tried to reform Protestantism. He suddenly discovered the value of symbolic forms and colors in Catholicism, and without adopting Catholic belief, he copied largely its cultus. It is difficult to say how far the Christengemeinschaft regards itself as a Protestant group, because by its symbolic interpretation of the Bible it is far removed from traditional Protestantism, and rather a religious deepening of Anthroposophy. We cannot deny however, that there is in this movement a great religious zeal, a real enthusiasm and an amazing willingness for sacrifice. Its priests, many of whom have been Protestant pastors, live under extremely difficult economic conditions, but this has never weakened the movement.

2. WORSHIP OF PHYSICAL LIFE

A second group of religious movements placed physical life in its center. Before the war, intellectualism on the one hand, and the one-sided religious interest for the soul on the

other, had led to a far-reaching neglect of physical life and physical health. Sport and physical training were frequently connected with abuse of spirits, and the beauty of the human body was often regarded as an object for sexual desires only. The reaction came from two sides: from a new type of vitality, and from a new understanding of personality.

(a) The first tendency was expressed in the different movements of "Lebensreform" (reform of life). They had various ideas, about what was the reason for physical and social evils, and they propagated various remedies: cold water, onions, salads, olive oil, nuts, air-bathing and others. But they all had this in common, that they regarded their remedy as a panacea for mankind, and that they felt themselves responsible for its salvation. They were all in accord on the fact that the situation of modern mankind was extremely dangerous; and with great earnestness they worshiped health as a kind of goddess. Under the influence of the Youth Movement, the attitude of these people lost much of its heaviness and became more cheerful. The fight against diseases and social evils which had prevailed among the older people was put in the background, and the predominant attitude was that of joy about their own health. Nudism, which very often was denounced as being a proof of increasing immorality, was on the contrary an expression of purity. There is a picture of a famous German painter, Fidus, which is called "Prayer to Light." It shows a naked young man, tanned by air and sunshine and waves, raising his arms full of joy and reverence to the rising sun. Many young people have it in their rooms as a kind of a religious picture. It symbolizes the gratitude to the sun as the source of health.

(b) The corresponding polar attitude to the "Reform of Life" is to be found in the ideals of the poet, Stefan George. Some of the best elements in German youth have followed him. He is animated by an aristocratic ideal of life. He sees in society a fundamental difference between the small group of

real noblemen and the masses. Nobility does not depend on a man's family: it is an inherent quality of his personality. A nobleman proves himself to be such by his aloofness to the common people and by making his whole life an expression of his personal excellency. This involves all departments of human life: science and art as well as games and physical training. Beauty and health are criteria of a noble mind. Hence the care for physical health and exercise is a duty to these youths; but it is not meant as a fight against social evils, nor has it value in itself. It expresses in noble minds a willingness to resist the tendency to indifference and laziness, which are regarded as the main causes of life on a low level. Zucht (discipline) is one of the catch-words of the George-Circle. Whereas in the Youth Movement the divine life of the whole nature is in the center of worship, here it is God becoming flesh in man, or more exactly in the noble men. George has created a new type of religious humanism. In the figure of a remarkable young man called Maximin, he painted the saint of this religion.

3. RELIGION OF GROUP-LIFE

Other movements started from the experiences of the life in a group. People felt their individual lives at the same time enriched by, and dependent on their group. Here, too, we find a polarity of attitudes. It is represented by the "Buendische Jugend" (Youth of Unions) on the one hand, and the Proletarian Movement on the other.

(a) The Buendische Jugend can be regarded as the second stage of the Youth Movement after the war. Whereas the primitive Youth Movement emphasized joy in nature, the Buendische Jugend lays stress on personal contact and on the common life of its members in the group. The meaning of "Bund" comprises both union and alliance. In this movement, the organization to which the boy or the girl belongs obtains supernatural value. This is symbolized by its flag,

and by the individual promise to be faithful to the Bund and to its flag. The life in the family loses its value, but not in order to give way to individualism. The life in the group is regarded as the only worth-while life, and the boys consider their union as the incorporation of all human values. Therefore the young man does not need any other group or organization apart from his "Bund." Every Bund has a hierarchy of leaders who are related by personal friendship and confidence as well as by the common feeling of responsibility towards the Bund. The way of life in these groups is a strange mixture of military forms and personal friendship; it has its nearest analogy in the Boy Scout organizations.

Groups of the Buendische Jugend too, are based upon a kind of religious enthusiasm. The idea is that in a world which is indifferent or even hostile towards real values, the Bund, with its life in common, gives them a refuge. These young people have a feeling that there is danger for the high values, but they are not able to say what is really the evil. This is the reason why they choose such different ways of fighting against it. Above all they camp and march, in order to strengthen the wills of their members for a future struggle. They often make long journeys to the Germans living in non-German countries, with the object of helping them by their presence, by songs and plays, to resist the danger of assimilation. The underlying idea is that there is a mystical Germany, spread all over Europe, which has consciousness in the life of the Bund. The Buendische Jugend later on became the center of the idealistic wing in the Hitler Youth.

(b) In contrast to this enthusiasm the Proletarian Movement seems rather to have got rid of every religion. Yet this would be a mistake. Without doubt the proletarians of our towns had become the most rationalistic section of the population. I think that this was the inevitable result of continuous work in factories, ineffectually counteracted by other activities. Hence all the conscious interests are concentrated

on the political and economic situation of the proletariat. But there is something more which lies behind the political activity, and by which it is proved that the proletarian movement is more than an attempt to bring into practice the ideas of Marxism, and a political program. Whoever has seen before 1933 one of the great demonstrations of the socialistic or communistic party, has realized what solidarity means for the proletariat. It is not the emotional desire for a life in common which gathers them together. They feel that they are bound together as the victims of a terrible process, called capitalism, which has enslaved them all. Suffering and expectation have united them. They are, however, convinced that by an inherent process in history, justice will be restored by the proletariat. They realize that the common destiny gives to their individual lives splendor and eternal importance. That the political leaders of the proletariat did not use this eschatological enthusiasm is, I think, the main reason for their complete failure in 1933.

4. POLITICAL RELIGIONS

Finally we must mention those groups and movements in which political activity is in direct relation with religious experience.

There are two types of political religion which are especially remarkable: Religious Socialism and New Nationalism. Both start from the same idea that man's salvation depends on the political situation, and that therefore political activity is a religious duty. But they deal with different sociological groups, and have opposite views of history.

(a) The movement of Religious Socialism has its origins in the activity and the teaching of the Swabian pastor, Johann Christoph Blumhardt, and of a small group of Swiss pastors who followed him. In his early days Karl Barth belonged to this group. The Religious Socialists emphasized that politics must treat the belief that the whole of mankind is destined to

be God's children seriously. During and after the war people felt it was a great gain that the old distinction of social classes had disappeared. They thought that social life was to be based on mutual service and mutual respect, and they hoped that war would be replaced by international collaboration. For a time it appeared as if the whole world had changed, and as if the politicians had unexpected opportunities at their disposal. President Wilson's message on the one hand, and the fundamental change and the first great achievements in Russia on the other, looked like signs of a Messianic age. Religious Socialism was the religious interpretation of these experiences. People considered that God himself had brought about a complete change of history.

(b) This movement lost influence when the political development showed that the nations were not ready to give themselves to international collaboration, and when the political and social conflicts revealed the fact that man is not as good as the Religious Socialists believed him to be. By the same reasons the New Nationalism increased proportionally. Its fundamental ideas have been formulated by Moeller van den Bruck in his famous book *The Third Empire*. He combats the idea of a disintegrated mankind. Mankind is composed of different nations, and political life loses its connection with reality unless it is worked out in the form of national politics. Nations have not grown up by chance: the country produces their characteristics, and the fact that they remain in constant contact with their territories, compels them again and again to acknowledge the inherent laws of their primitive nature. The inhabitants of a territory are transformed into a nation by the geographical conditions which form its character and determine its historical task. This is the origin of the famous formula, "Blut und Boden" (blood and soil), to which most of Moeller van den Bruck's followers have given a rather superficial interpretation.

Since a nation is composed of individuals having free-

will, and since the geographical boundaries of a national territory are not absolutely fixed or fixable, a nation elaborates the knowledge of its own nature and fixes its own limits in successive conflicts with its neighbors. Here the difference of New Nationalism from Religious Socialism in fundamental attitude becomes manifest. Whereas the Religious Socialist believes in increasing progress in the history of mankind, the New Nationalists are conservative. They believe that a nation has, from its very beginning, its special nature and its specific task, and that its history is only a constant alternation of faithfulness to, and neglect of, its task. Moeller van den Bruck's followers gave to his naturalistic mysticism of the creative soil a rather theistic interpretation: God's grace is manifested in the constant elements of nature, rather than in its growth and changes. His gracious will has been revealed to the Germans in their empires: above all, during the middle ages in the Holy Roman Empire of the German nation; and a second time in Bismarck's Empire. Both achievements of the German nation have been spoiled by its own faults as well as by the envy of its neighbors. But no German is able to live a life of his own, so long as the Empire has not yet been restored. This third Empire, however, is the eternal task of the Germans rather than a historical fact. It will never reach its full perfection. Again and again their own incapacity and the enmity of their neighbors will damage it. Its situation therefore is tragic; but there is no reason for despair, for its substance is divine and therefore indestructible. This New Nationalism has become the religion of a great many people. The idea of the third Empire which in mediæval Christianity had already inspired the hopes of the multitudes, found eager believers in post-war Germany.

B. *Christian Movements*

I must not deal so fully with the Christian movements of post-war times, for however interesting, they have not had

the same vitality and the same historical effect as these non-Christian movements had.

1. *Catholicism.* Amongst the Catholics, we must mention their Youth Movement, the activity of the Jesuits, the "Monastic Spring," the Thomas Renaissance, and the Liturgical Movement. As a whole the Catholic Church of post-war time shows great activity. The laymen are much more interested in religious and ecclesiastical affairs than before the war, and the Church tries to use this interest for her benefit. It seems however that the so-called Catholic Action has been a failure. This attempt to make every lay member of the Church an active propagandist, did not sufficiently take into account the political and spiritual situation. But a great part of the younger generation came to the Church, and in their organizations they succeeded in combining traditional Catholic worship and new enthusiasm. Among the adults, the Jesuits displayed great activity. Millions and millions of men and women of every age and social class spent a period of some days every year, or even some weeks, in a convent or a home for spiritual retreat. Several thousands of new convents have been founded since the war, and the fact that they still continue to flourish proves that the believers give them sufficient economic support. Amongst the intellectuals, an interest in theology arose: and the books of some of the younger theologians, such as Karl Adam and Eschweiler, found many enthusiastic readers among academic people. It is significant that the Association of Catholic Academies is publishing a great edition of St. Thomas' Works, with translation and commentaries. The most important thing in modern German Catholicism is the Liturgical Movement. Since the war the Benedictines made serious and successful attempts to give the laymen a living, religious understanding of the mass. They published German translations of every Sunday's liturgy, they made the laymen sing the responses, and they tried through books and lectures to introduce them to the spirit of the mass.

So they helped to fulfil Pius the Tenth's exhortation: "You must not listen, but pray the mass." Thus the mass became the center of daily life; and social activities, arts, and literature were inspired by it. The impression is that after the war, the Catholic Church tried, and to a large extent succeeded, in showing to her members that Catholic belief has its value still today, and that it is appropriate to the needs of every man in every time.

2. *Protestantism.* After the war the situation of the Protestant churches was much more precarious than that of the Catholic Church. When the separation of the church and state was proclaimed immediately after the revolution of 1918 they were not prepared to counteract it effectively. Their theologians were by no means able to give a satisfactory religious answer to the problems raised by the war; their members had not been educated to take over the financial responsibilities of the church; and as a result of Protestant individualism the church has not been able to develop the same feeling of dependence on herself as the Catholic Church. Yet the relatively small groups which remained faithful to the Protestant Church, made strong attempts to improve her position. Their activity resulted in social works, in youth organizations, in education, and in the reform of the cultus. The most remarkable results of post-war Protestantism, however, are the Protestant Youth Movement and the new theology. The more the spirit of the Youth Movement entered the church, the more her youth organizations became centers of a new religious life. It was as that of the first Youth Movement, but it was wider, because these young Christians understood how to use the Christian tradition. They were able to see religious realities behind the traditional form of Christianity. After a long period of intellectualism and individualism, the value and the necessity of religious experience are rediscovered; people understand that God is a God of the Universe, not only of the individual soul. This brings Chris-

tianity into daily life and encourages social and international activity.

In these religious endeavors, the Protestant youth is aided by the new theology. Since the war, quite a new type of theology has grown up. These theologians start from a new and deeper understanding of Luther. They are animated by the desire for penetrating the center of reality, and they discover that Christ, bringing redemption to sinful men, is this center. Resurrection is therefore the revealed mystery of human life. This explains the paradoxical character that man is divine in spite of his imperfection, but he is only so in so far as he has been raised by Christ. Religious knowledge becomes dialectical, because only by faith can man grasp the true meaning of a doctrinal statement. This discovery gives origin to a greater reverence for God. These younger theologians realize that man is not able to find the meaning of his life as long as he tries to salve himself by his own endeavors; only in so far as he is willing to accept his life as God's gift is it to be lived. The new theology does not deny the values of human civilization, but it is in opposition to every kind of humanism and idealistic religion. Similarly, the new theology develops a new social teaching. It emphasizes the fundamental difference between immorality which transgresses human conventions, and sin which disobeys God's law. It delivers the Protestants from the burden of a uniform law, it knows that God expects every man to do his will according to his particular conditions, and it discovers that in the social body there are inherent laws which are the basis of social ethics. Finally, the importance of the church is rediscovered. In spite of their imperfections and their variety, the organized churches form the body of Christ, and only within his denomination, can man expect to live in the truth. This theology produced a real change in religious life; subjectivism and psychology were replaced by a religion of authority and transcendence.

C. Other Movements

I must not entirely neglect two other phenomena though I shall not be able to describe them fully: they are the revival of Jewish religion, and the atheistic movement.

1. Jewish life before the war is largely characterized by the tendency towards assimilation. The great majority of the Jewish professional and academic people and also wealthy business men followed the humanistic line which had been drawn by the champions of Jewish emancipation in the eighteenth century. They were indifferent to the worship of the Jewish congregation. In opposition to this liberalism, only very small orthodox groups urged the traditional character of their religion. Since the war there is in Judaism an opposition against both these groups, which is due to the increase of anti-Semitism as well as to the influence of the Youth Movement and the experiences of the war. This new attitude finds its expression in Zionism and in the new Jewish mysticism. Zionism is in opposition to all tendencies of assimilation, and emphasizes that Jews must be aware of the particular features of their nation, and of its providential rôle in history as God's elect people. Yet in this way Judaism becomes analagous to the non-Christian racial religion. The result is that personal life usually remains in the sphere of moralism. The new Jewish mysticism, on the other hand, is an attempt to win a pure religious understanding of the Old Testament, in contrast with its legalistic interpretation given by the orthodox Jews, and with modern moralism. Martin Buber, the leader of this movement, obtained great influence, even on Christians, because he was able to show the mystical beauty of the Old Testament. This Jewish mysticism could obtain such an importance, because unlike other kinds of mysticism, it was prevented from becoming vague by Jewish realism. Buber showed a religious attitude which, being accessible to every mind, did not lack depth and passion.

Finally, we must mention the strong *atheistic movement* (Gottlosen-Bewegung), which since the war reached a great part of the working people. Its spread was based on the general dissatisfaction with the bourgeois attitude of the churches in political and social life. It increased because of the close connection the social-democrat and communist parties had with it. As a result of its propaganda, millions withdrew from the churches. The atheistic movement was extremely clever in its methods. Far beyond its own members, millions were infected by the ruthless criticisms of the church and Christian doctrine. This movement has been suppressed by the new régime, but its results are still felt in the manifest aversion of the masses for the Christian religion and in their hatred of the church. This atheistic teaching, however, never has been able fully to satisfy its members. When by its rational criticisms, the Christian religion had been pushed away, there was a lack in the hearts of these people. This explains, I think, why these same people adopted later on National Socialism. They felt that it could give them new emotions equivalent to the lost religion.

II. LAST STAGE OF RELIGIOUS DEVELOPMENT

The above description of the non-Christian types of religion has followed a kind of chronological order. Though the religion of nature and the worship of physical life have never entirely disappeared, they have lost their influence as effective religions in proportion as other types have grown; and since 1930, the political type obviously prevails. That there is an increasing tendency towards a synthesis of politics and religion, is in my opinion, one of the outstanding features of post-war Germany. The more the results of the war were realized by German people, the more was personal life determined and even dominated by political preoccupations. People thought that there could be no change in their personal posi-

tion as long as the situation of the nation had not improved. They felt their lives dominated by anonymous powers such as "international capitalism" or "the will of the victors," which they were impotent to overcome. These experiences strengthened the willingness of the individual to subordinate his life to that of the nation; they produced at the same time an apocalyptic attitude. With despair the Germans realized that they were not able to get from their misery, but they had the firm conviction that a day would come when by a miraculous change in the political situation their nation would recover its glory and power. The less successful political activity seemed to be, the more the Germans based their lives on religious hopes.

This apocalyptic attitude is in my opinion the main source of the rapid development of National Socialism, and it is the reason why for a great part of its members the movement has a religious character rather than a political one. Just as in the Socialist movement, so in National Socialism we must distinguish between the movement of the millions and the political ideas and purposes of its leaders. The National Socialistic masses are not especially animated by a rational will of building up a new society or a new state. Very often they are even indifferent to economic, social and international problems, but they think eventually that things must improve and that "Germany, thanks to her inherent strength and the eternal values of her race, cannot perish."

It is difficult to say whether in the souls of those men who started National Socialism, political purposes or religious emotions prevailed. At any rate once the movement became popular, it assimilated to itself all the religious movements of its time. It was obvious that political religion of the nationalistic type was the first to be amalgamated with National Socialism. But this political movement was like an enormous whirlpool, drawing into it all other movements. It did not destroy them, but they all directed their special ideas to it and hoped it would make them real. On the other hand,

National Socialism made continual efforts to deepen and enrich itself by movements that were akin. Thus the religion of nature and the worship of physical life as well as the social religion have become elements of the religious attitude of the National Socialistic movement.

That this movement has a religious character is evidenced for instance in the religious reverence given to the swastika, and in such ceremonies as the commemoration of the dead of the party or in the worship of the blood-flag, which was witness of the Hitler-Putsch of 1923. I think there is no psychological difference between the attitude of the masses in the demonstrations and processions of the new régime and in that of the socialist parties. Similarly there is a feeling of solidarity, produced by Germany's difficult situation, and there is the same apocalyptic hope of a miraculous change.

Such has been the religious strength of this movement that eventually even a large section of the Protestants have subordinated their religious life to it. This was done in the "Faith Movement of the German Christians." There have been two tendencies within this group; one believed that Christianity had to change a great part of its religious and moral doctrines in order to be in accordance with National Socialism; the other wing claimed that only the organization of the church needed to be adopted to the new political order. Many adherents of the first group have now left the churches and organized themselves in the German Faith Movement, emphasizing their opposition to the church and their indifference to Christianity. This at least is logical. The rest of the so-called German Christians who remained within the church are in a rather contradictory situation. They insist on the priority of politics, yet think they are able to leave Christianity unchanged. The facts show that this is impossible. By using terms of traditional Christian teaching the German Christians hide from themselves and others that in reality they confess a type of political religion. The development affected Catholi-

cism in quite a different way from Protestantism. Since Catholicism has an absolute doctrinal authority, it has been preserved from the intrusion of pagan ideas. The conflict of the Catholic Church with the state about her youth organizations is concerned with problems of her secular power rather than with those of religious life. Relatively small groups have left the Roman Catholic Church and joined the so-called Old Catholic Church. A greater section of Catholics is in temporary opposition and does not partake of the worship and social activities of the church. But Catholic belief is so deep-rooted in the hearts of men that I think that the Catholic Church is right in supposing that after a short period these people will come back to her. This will be favored by the fact that the only essential thing for a Catholic is partaking in the worship. Since doctrine is to be worked out exclusively by church authorities, it does not matter if there is a contradiction between the political ideas and the religious belief of a Catholic layman, as long as he is not disobedient to the constituted Catholic authorities.

The situation in the Protestant churches is more critical. On the one hand there is no doctrinal authority, nor a fixed type of teaching, which could be a criterion of true belief; on the other hand many pastors and professors of theology are members of the German Christian Movement. The government is in a difficult position. Officially the National Socialist party is a purely political party and not a religion. The program of the party is a purely political party and not a religion. The program of the party emphasizes that the new régime is based on "positive Christianity." But, on the other hand, influential leaders of the party declare that National Socialism is a "Weltanschauung," a world-view, and for the millions of National Socialists this means that it is a religion. Since the government cannot ignore the feelings of the masses, it is driven to support the German Christians, though it does not intend to suppress their adversaries.

III. OUR ACTUAL TASK

I do not think that it is possible to prophesy at the present moment what will be the result of this development; whether there will be a division within German Protestantism or not. What I can do and must do, is to explain the historical meaning of this conflict. In appearance there is at present only a fight about the power in the Protestant churches, which has no deeper religious meaning. But in reality it is the problem of the freedom of the church, and her independence in doctrine and organization from every political power. It seems, however, that the fighting parties have not yet realized what principle the conflict is about. There is no clear program of the opposition, only the strong belief that the way of the German Christians would lead to the destruction of the church.

I think that we who see this conflict from outside, have the privilege of being able to discover its real meaning: it is the conflict between religion and God. This conflict has its analogies in Italy and Russia, and even, so far as the "Action Francaise" is concerned, in France. In all these cases, politics have obtained a religious character. This is the reason why for the millions in Germany it is so difficult now to take a clear decision. In their opinion National Socialism has become the national religion. It appears superior to traditional Christianity, because it covers the whole ground of private and public life, of nature and history. I think that seldom in history have people given in full sincerity such a value to religion as they do today. There is not only a real respect for religion, but the conviction that religion is indispensable for political activity. But religion is in this case only the highest form of humanism, it is not obedience to and reverence for the God revealed in Jesus Christ. Behind this political religion lies the conviction that man does not need God; man only uses religion as a means of giving a higher value to himself and to his work. This is the difficult situation in which German Protestantism

finds itself at the present time. The conflict is not about a special theological problem, and the opposition does not strive for personal success. It depends on its attitude whether in Germany God's majesty will be acknowledged further on, or whether man will take God's place. This is really an eschatological decision.

There is still a word to be said about the relation of the non-German churches with German Protestantism and about their attitude towards the religious conflict in Germany. Christianity does not develop independently in each country. The body of Christ is a whole, therefore, the success and the failure of one limb are due to the behavior of the whole body, and influence it again. In the present situation, it becomes more manifest than at any time before that there is a responsibility of each church for the other churches, based on the solidarity of guilt. The religious development in modern Germany is the result of her history, in which the decisive influences have been exercised by the Allies. Now it is a fundamental mistake to separate the responsibility of the governments from that of nations. Therefore, the churches are also involved in this responsibility. The religious development in Germany is largely due to the religious attitude of Christianity abroad. I do not overlook the great guilt of the German churches, and I have dealt with it fully on another occasion (see my book on *Recent Developments in German Protestantism*). Since there is no doctrinal authority in the Protestant churches, they develop by their mutual examples of faithfulness to, or neglect of the truth. Now first of all I think that the fatal confusion between religion and God, which has become so general in Germany, has at least been favored by the teaching and the practice of the other Christian churches. There seems to be none that has not contributed to the mistake that ecclesiastical organizations or religious life have value in themselves, instead of taking them as human means of receiving God's gift and fulfilling his will. Further,

I wonder whether the intellectualism of German Protestantism has not been strengthened by the fact that our ecumenical conferences were concerned almost exclusively with theological discussions. There have been some attempts at worship in common, but we know what little success they had. Since religion is in the first place, worship, all further ecumenical activity must consist in attempts at sharing religious life. Even if this method seems to work extremely slowly, it must be adopted. The theological discussion remains beyond practical application and gives valueless generalities, unless it is based on the common experiences of worship. Then what has Christianity abroad done against the tendency to overestimate organizations, which become so manifest in the German Christian movement? Have we not strengthened it by our ecumenical organizations and conferences? That politicians who have no belief, trust in these methods is understandable. But it is fatal that the churches copied them instead of replacing them by Christian methods. Only some small Christian organizations really emphasized the necessity for personal responsibility and tried to develop on this basis new social and international organizations.

The result of the ordinary attitude of the churches is that German Protestant churches have not developed their specifically Christian character, and that therefore at this moment they are not able to show a real way out from over-organization in Germany. Finally I may mention the peace problem. Pacifism has never taken a very great part in the life of the German Protestant churches. But I cannot agree that this is only Germany's fault. The method of Christian pacifism, applied by the other churches, has frequently prevented the Germans from understanding the real meaning of Christian working for peace. I think that our so-called Christian pacifism either has not been specifically Christian or has not taken the peace problem seriously enough. We imagined that peace is the normal relation of nations, and that therefore

good-will would be sufficient for restoring and maintaining peace. I think that in contrast to this optimism the usual German distrust in man's willingness for peace is nearer to the biblical understanding. We must learn that our first task is to acknowledge the antagonism between the nations and to see the difficulty, the impossibility even for man to maintain peace by his own endeavors. From this basis alone shall we be able to understand what help Christ can give us for peace-making. Because as a result of the ecumenical situation, the German churches had no true ideal of peace at their disposal, they were not able to oppose the teaching of force in the German Christian Movement by a Christian idea of peace.

These few remarks may be sufficient to show that the religious problem of Germany cannot be isolated. There is a solidarity of guilt. Christianity must acknowledge it, for by no other means as by the acknowledgment of our guilt, we become capable of effective help. It is my conviction that the religious situation in Germany will be influenced in a decisive manner by the attitude of the other Protestant churches. It is of relatively small importance whether you consider it useful to have relations with the German Christians or with their adversaries. In both cases, effective help can be brought only inasmuch as we show them true Christian faith. Germany's problem: God or Religion? is that of an apocalyptic hour. The Germans are too much involved in the conflict to find by themselves the fittest means for its solution. Yet their suffering is vicarious: it is destined to show its mistakes to the whole of Protestantism. Thus it enables the other churches not only to turn back on their ways, but also advance the situation in Germany in two ways they are able: to do it by the example of a renewed religious life and belief, and by prayers of intercession. My wish is that God may lead many Christians to this willingness, in order that the suffering of German Protestantism may not be in vain.

ECONOMICS AND THE MIND OF CHRIST ¹

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THE attitude of Jesus was one of invincible good-will to men—even toward badly conditioned and utterly selfish men. He would transform them into real children of God and bring them into cooperative and mutually helpful relations with one another as members of the family of God. He would utilize the energies and possibilities in man in building a social order on earth worthy of God, and of redeemed personalities.

The method of Jesus was one of persuasion rather than coercion. He, as prophet and teacher, exhibited the good life for the individual and for society, and bade men follow him.

Our inquiry has to do with the question of how the spirit and attitude of Jesus, our spiritual Lord and Master, is related to the economic conditions of the present age and how the spiritual resources in our common Christian faith can contribute to a just and equitable economic arrangement. We are interested to inquire what can be done by Christian people, as such, to remove evils that oppress and hurt and bring misery and want, and to create institutions which will help the masses of earth's toilers to realize the good life.

The example of Jesus is regarded in the New Testament as dynamic. He drove the money-changers from the temple court, indicating his attitude to all exploiters of human need. The classic passage which describes in one broad general statement the activity of Jesus and his service to humanity, is found in the second chapter of Philippians. Here the apostle's injunction to seek harmony and understanding, social unity and cooperation, with sharing of common benefits, is enforced by the divine example of vicarious efforts on the part of Christ. "Being in the form of God, he counted not

¹ An address delivered at the Baptist World Congress, Berlin, August, 1934.

being on an equality with God a thing to be grasped but emptied himself, taking the form of a servant—he humbled himself, becoming obedient unto death, even the death of the cross.”

What Jesus did was to share or to democratize his high privileges. He lived vicariously to bring benefits to mankind when he might have continued in the comfort and exaltation of his glory. He shared his supreme privilege, fellowship with God, with man, through his vicarious life and death. We are to have the same mind. Our privileges and advantages, our possessions and strength, our economic security and comforts, are to be shared by our service of mankind. “Let this mind be in you which was also in Christ Jesus.”

The social and ethical teachings of Jesus are as rich and varied as humanity's life and institutions are complex. They can be gathered under three heads. First: He taught the absolute worth of the individual life and personality. “What shall it profit a man if he gain the whole world and lose his own life,” or “What shall a man give in exchange for his life?” He preached the gospel to the poor, and by every indication of his spirit and through his social teachings in the Gospels, we know he would regard the wastage of human life in industry as essential denials of the faith. Most remedial and charitable institutions of Western civilization are the by-product of the spirit of Christ. Second: He taught the social principle of cooperation or mutuality. “Thou shalt love thy neighbour as thyself,” is the Deuteronomic injunction which he lifts out and sanctifies in his parables. “Bear ye one another's burdens and so fulfil the law of Christ,” is a statement by the apostle Paul which shows that this great interpreter found cooperation or human brotherhood central in the teaching of his Master.

It could be shown that the New Testament carries the spiritual and social dynamic which has brought the measure of democracy into being which the world now possesses. That

governments and institutions are made for man, and not man for governments and institutions, is a discovery of Jesus. The extension of democracy to industry and economic life is a logical implication of this teaching of Christ.

The challenge which now confronts Baptists is no less a task than that of taking "the stone which the builders rejected" and making it "the keystone of the arch." Human institutions must be made Christian—all of them—chief of which are economic institutions. No satisfactory and final economic and industrial order can be built on pagan principles. The movement toward industrial democracy is in full swing. Christian men in industry are finding a way to make the righteousness and peace of God a reality in industrial relations. Hard as the task is, it challenges our Christian energies. "The love of Christ constrains us," and as Professor Rauschenbusch has so well said, "the love of Christ is no wavering, flickering emotion, but a steadfast will bent upon achieving fellowship." Third: Jesus' most frequently used social conception was the Kingdom of God, or the Family of God. All human knowledge, science, art, invention, machinery, methods and techniques, are to be commandeered for the welfare of all. The community is to be the Beloved Community, and social justice is to be sought by each in behalf of all, and by the community in behalf of each. Jesus taught us to pray "Thy kingdom come, Thy will be done, make earth like heaven."

Jesus did not regard the individual personality as an isolated unit, but as a member of a society whose interests and benefits he shares. This society or kingdom is most like a family, a group in which mutual helpfulness prevails. The organic unity of society is involved in Jesus' conception of the Kingdom of God. We are all members one of another so that one's self-interest is wrapped up in the common good.

In this kingdom or family the motive of love is the binding force. This motive is central and controlling for all life.

It is the central principle of religion and ethics. Thus all the problems of social life are simplified in the terms of this one ruling motive which is the distinctive thing in the Christian religion as it bears upon ethics. "By this shall all men know that ye are my disciples, if ye have love one to another." "Love your enemies, do good to them that hate you." The brotherhood of the Christian ideal is a universal brotherhood. One Father, one human family. No economic category which is exclusive will satisfy this teaching of Jesus. No class consciousness which would profit at the cost of other groups will meet the test of this inclusive principle. The forces which thwart this ideal and seem to limit the possibility of its application must not deter the disciple of Christ who knows, by twenty centuries of Christian experience of success and defeat, how hard it has been to realize even in part the actualization of these principles.

To summarize the teachings of Jesus that have a bearing on our social-economic problems—they are "the supreme worth of personality in the sight of God, the brotherhood of all men as children of the one Father, the obligation of service to one's fellows, the law of love and mutuality as the ruling motive of life, and the duty of faith in God and in humanity."

Unless we are willing to scrap or abandon the New Testament as our guide to faith and practice, we must go on to accomplish a real spiritual democracy in which Christian intelligence and good-will are woven into all the concerns of life, the economic and industrial life as well as personal life and behavior.

We need not make extravagant or unreal claims for the Christian religion in its applicability to economic problems. Many of these problems are purely technical and independent of ethical considerations, but to urge the application of Christ's spirit and teaching in all situations which involve human welfare is our peculiar opportunity and bounden duty. To quote from Prof. Julian Huxley: "What man shall do

with the new facts, the new ideas, the new opportunities of control which science is showering upon him does not depend upon science, but upon what man wants to do with them; and this in turn depends upon his scale of values. It is here that religion can become the dominating factor. For what religion can do is to set up a scale of values for conduct, and to provide emotional and spiritual driving force to help in getting them realized in practice. . . The practical task of science is to provide man with new knowledge and increased powers of control. The practical task of religion is to help man to decide how he shall use that knowledge and these powers."

Making the gains in cultural advance which machinery and big-scale industrial organization have given us accrue to the benefit of all, is the task of the churches.

The minimum of responsibility and active participation of Christian people in economic affairs is presented in the following statement of Louis D. Brandeis, Justice of the United States Supreme Court:

"Refuse to accept as inevitable any evil in business (e. g., irregular employment). Refuse to tolerate any immoral practice (e. g., espionage). But do not believe that you can find a universal remedy for evil conditions or immoral practices in effecting fundamental changes in society (as by state socialism). And do not pin too much faith on legislation. Remedial institutions are apt to fall under control of the enemy and to become instruments of oppression.

"Seek for betterment within the broad lines of existing institutions. Do so by attacking evil *in situ*; and proceed from the individual to the general. Remember that progress is necessarily slow; that remedies are necessarily tentative; that, because of varying conditions, there must be much and constant inquiry into facts and much experimentation; and that always and everywhere the intellectual, moral and spiritual development of those concerned will remain an essential, and in the main, the supreme factor.

"The development of the individual is, thus, both necessary and the end sought.

"The great developer is responsibility. Hence, no remedy can be hopeful which does not devolve upon the workers' participation in respon-

sibility for the conduct of the business; and their aim should be the eventual assumption of full responsibility—as in cooperative enterprises. This participation in and eventual control of industry is likewise an essential of obtaining justice in distributing the fruits of industry.

“But democracy in any sphere is a serious undertaking. It substitutes self-restraint for external restraint. It is more difficult to maintain than achieve. It demands continuous sacrifice by the individual and more exigent obedience to the moral law than any other form of government. Success in any democratic undertaking must proceed from the individual. It is possible only where the process of perfecting the individual is pursued. His development is maintained mainly in the processes of common living. Hence, the industrial struggle is essentially an affair of the Church and is its imperative task.”²

This is of course only an opinion. But it is from a source that is highly respected. It lays emphasis upon: (1) the duty of the churches to mobilize sentiment against the evils in industry and to inform and lead the social conscience with respect to them; (2) the development of individual leadership in character, knowledge and consecration to support efficient and socially just economic arrangements; (3) the further sharing of responsibility and control of industry with the workers, which is a move in the direction of industrial democracy.

With these principles and with the idea that the churches have peculiar responsibility for seeing that they are made effective your commission is in accord.

The economic arrangement in most Western countries is called capitalism which we refer to the ownership and control of the instruments of production of economic goods. Private ownership of property, and especially of productive capital, puts the control of industry and economic institutions in the hands of a relatively small number of persons called capitalists. As a method of dividing the goods produced among the great mass of workers this economic arrangement is called the wage-system, and there is constant controversy and strife

² From a letter of Louis D. Brandeis.

as to what portion the owners of capital shall retain and what portion shall be assigned to the workers. The system seems to breed strife and ill-will. The iron law of wages is a devilish denial of Christian principles. When the technical method of producing goods and services is being considered, ours is the machine age, in which power-driven machinery tended by hordes of workers is the chief way of providing the economic goods. As machines do more, workers are discharged, and have no way while unemployed of sharing in the social income under the capitalistic wage-system.

There are many favorable aspects of this economic arrangement; but many of its consequences are destructive of life, peace and happiness for mankind, thus thwarting the coming of the kingdom of God for which Jesus taught us to pray and work.

Among the beneficial features of the system of economic institutions called capitalism, the wage-system, the machine, are the plentiful supply of goods and services available for increased populations. Comforts and conveniences scarcely conceivable under simpler arrangements are now plentifully produced. Famine and shortage of life's necessities are well-nigh a thing of the past. The good life, so far as economic security is concerned, seems within the reach of our generation.

Yet poverty and wretchedness, slums and economic disease and accidents, are widely prevalent in the most populous centers. A specific bill of particulars of evils now prevailing which have an ethical import would include an impersonal view of labor, the attitude that labor is a commodity, lack of continuous opportunity to work and earn wages, inadequate income for multitudes, inadequate leisure, child labor, unprotected women workers, a selfish and divisive spirit in the productive process, extreme inequalities in the distribution of wealth, overemphasis on the motive of self-interest, unsocial and unjust use of economic power, the presence of

non-serving individuals and groups, selfish autocracy in industry. Some of these may be incidental, but many of them seem inherent in the system and are a challenge both to the intelligence and good-will of Christians wherever the system prevails.

Certainly the Christian attitude cannot tolerate some of the most flagrant, antisocial methods of making money and securing income unjustly, which characterizes the economic order in Western civilization. Among these methods as outlined by a recent writer³ are: (1) uneconomic restriction of output, monopolies, patents, secret processes and furnishing credit to the poor; (2) the distorting of genuine markets through the forced selling of useless or even downright harmful commodities, securities, gadgets, fads and forms of recreation; (3) gambling in prime economic essentials such as land, raw materials, staple food products, securities; the ballyhooing of false values and causing irresponsible development or restriction; (4) economic parasitism in the form of racketeering, political and business graft, the establishment of blood-sucker industries in low-wage areas and exploiting mercilessly ignorant or backward peoples; (5) needless duplication of plant and production facilities in the general competitive turmoil of unplanned economic production, and in most of the equipment for foreign dumping.

These methods demonstrate that the scientific and moral aspects of economic life are really one, and that social control by the community and social planning by industrial leaders under the dynamic of an enlightened social conscience is our only way out of the morass into which the *laissez-faire* philosophy has brought us, not in one country alone but in all the world.

A question which inevitably arises is, "Does the spirit and teaching of Christ call for a radical revision and reconstruction of the economic order?" If the prevailing institu-

³ Stuart Chase, *A New Deal*.

tions and arrangements cannot be made to serve human life and well-being instead of exploiting human labor and life to maintain the institution, the system is doomed if Christ is to be the Lord of mankind.

Among the radical changes which must be made in order to bring economic institutions into conformity with the will of Christ is the subordination of the profit motive to the ideal of production for use. Once again industry exists for human beings, and man was not made for institutions. "If any (institution or social arrangement) have not the spirit of Christ, it is none of his."

The philosophy which underlies the present acquisitive society, where the strong and clever and selfish have a distinct advantage, is anti-Christian. There is no invisible hand which will guide to general well-being a society where each (individual or group) is free to seize and hold the greater portion of the goods which form the very basis of human existence. *Laissez-faire* and uncontrolled competition are both unethical and unscientific, and a system of giving free rein to powerful interests to exploit the masses carries within itself the seeds of economic decay as well as untold injustice and spiritual weakness.

Christian men must reconstruct this economic order under the driving power of the Christian philosophy of mutual aid and cooperation. A living wage must be made the first charge against the productive process. A planned economy must be insisted upon, which utilizes resources in capital and labor power to provide adequate leisure and opportunity for personal development for all before any shall eat and enjoy without serving. The obligation to serve must be balanced by the right to a livelihood. Where unemployment, seasonal, technological or otherwise, cannot be avoided the insurance reserve must provide an adequate share for all families and individuals. We must condition each to serve by honorable toil; we must likewise organize to provide for the needs of all.

To summarize: First, there is a duty devolving upon Christian leadership to help maintain an atmosphere of good-will in which discussion of economic questions can go forward without undue rancor and with the resolve uppermost of finding a way out, and a solution of our economic problems. When the teacher was asked, "Who killed the diplodocus," he replied, "It was a change of climate." A climate of good-will is a mighty factor in dissolving evils. Men of Christian disposition must be given a chance to study the working of our economic system and to suggest ways of reshaping it where necessary. The churches can help institutionalize freedom of discussion in the interest of social amendment.

Second, it is the duty and supreme social opportunity of the Christian minister as prophet, to inform and direct the social conscience as to evils and injustices. This is not meddling in politics. The social teachings of Jesus should be made an integral part of the religious education from pulpit and in Sunday school, and in pamphlets for general circulation among the laity. Children should be carefully conditioned as to the content and application in concrete illustrative situations of these principles.

Third, support should be given by Christian people to such legislation as curbs rapacity and antisocial practices by which the excessively selfish persons and groups are exploiting their fellow men and thus acting contrary to good social science and sound social ethics.

Fourth, Christian industrial leaders must be encouraged to experiment with methods and plans which embody the good-will of Christianity and the findings of careful economic research. Social or economic planning so essential to modern life must not be left to unchristian leadership entirely. Social evangelism seeking to convert the strong to the principles of Jesus and his way of life must supplement the older individualistic evangelism. Christian capacity will then be available for economic reconstruction.

THE BASIS OF CHANGE IN HUMAN CONDUCT

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RELIGION, and particularly the Christian religion, has always been interested in the motives of man. Changing the attitudes and actions of individual men or of social groups has been its dominant effort. Jesus, uttering precepts or telling stories, Paul writing to his churches, a modern minister preaching to his congregation, or a teacher of religion leading his group, have this in common; all are trying to influence people to feel or act differently. However diverse may be their theological concepts, however different the vocabularies by means of which they express their ideas, however unlike their techniques, their motive is essentially the same. Men must be changed, and it is their God-given task to bring that change about.

This being the case, it is of utmost importance that the religious worker see clearly what changes men's attitudes and conduct, and that he learn to use this knowledge in the accomplishment of the results he desires. The latter is, of course, a problem to be worked out by each person in the practical situation with which he is confronted. The former, however, may be discussed with profit. We shall therefore set ourselves the task of discovering the basis of change in human conduct, of seeing how this functions in every-day life, and of suggesting how we may use this knowledge in the work we are trying to do.

Let us first turn to a study of the basis of conduct (including actions, habits and attitudes). All action is, of course, motivated. Except for the involuntary responses and a comparatively small number of random activities, everything which man or any other animal does is directly traceable to some motive. What, then, is a motive? Webster

defines it as "that which incites to action, prompts or excites to choice, or moves the will," which takes us in a circle, and lends to the further inquiry: *what* incites to action, prompts choice, or moves the will? First of all, this mysterious something which Webster assumes must be a stimulus. Furthermore, it must be a stimulus from within. Just here there is some confusion. It is commonly believed that persons, objects, or situations in the environment act as motivating stimuli. Upon the contrary, the feelings of pleasure or distaste aroused within each individual by these environmental factors are the actual motives. For example, I have a large dog. A woman who occasionally calls at the house is very much afraid of him. The sight of him, even at a considerable distance is enough to make her abandon the idea of a call, and retreat in haste. A certain man who also calls frequently likes the dog. The sight of the animal causes him to make advances, call, pat, etc. Obviously, then, the stimulus inciting to action must be internal (fear in the one case, and love of dogs in the other), since two such different types of response could result from seeing the same thing. To act as a motive, a stimulus must also be persistent. A momentary flash of fear or pleasure would have been over too quickly to cause my friends to act as they did. As already implied, it must be a feeling of distinct pleasure, or equally marked distaste. No one bothers to act unless his complacency is disturbed by something so annoying that he tries to escape or to banish it, or so attractive that he deems it worth the effort to gain for himself more of the promised pleasure. We may define a motive then, as a feeling which annoys or pleases an individual, arouses within him action designed either to rid him of its unpleasantness, or to assure a continuation of its satisfaction and which persists until this has been accomplished.

Let us test the validity of this by applying it to another type of action. A high school student, looking forward to a

college education, takes Latin and works hard at it, although he dislikes languages and finds this one particularly difficult. What is his motive? This boy realizes that if he does not work he will fail; failure in this subject will mar his record, will bring disapproval at home, will land him in the flunk section and so cause his fellows to look down on him, and will ultimately interfere with his entering college. This feeling is unpleasant. It arouses in him such action as will remove it. And, like the poor, it is with him always, or, at least, until the subject has been mastered. But let us assume that through study he becomes interested in the subject, finds it fascinating and enjoys it. The original stimulus has been removed, yet he continues to study. Does not this invalidate the definition? Not at all. The first motive is no longer operative, and a different one has taken its place, as anyone who has had such an experience can testify. He now works, as we say, for the love of it. He desires to do his best, to make good grades, and to excel competitors. Should he fail in this he would be dissatisfied. The possibility of this, plus his satisfaction with his present happy state, urges him on. His motive then, is a feeling of present happiness accompanied always by the unpleasant prospect of losing this, should his actions change; it is persistent, and it initiates such action as will bring the greatest possible satisfaction to the student in this situation.

One thing is at once apparent. Motives are emotional, rather than rational, as is commonly believed. They are related to the dominant urges of life, as, in the examples given, the urge to escape danger, or to secure recognition, and these urges appeal to our feelings. Let us see what these urges are.

Many psychologists have attempted to list the dominant urges or drives operating in human behavior, with the result that a bewildering array of so-called "instincts" is often presented, and since no two fully agree as to what these are,

the reader is left baffled. It is possible, however, following Arthur I. Gates, of Columbia University, to combine and boil down these to a limited number of urges which seem reasonable and well-substantiated by the facts of experience.

One such is the biological urge—the desire for physical comfort and well-being. That is to say, many of the motives of behavior are directly traceable to the need for biological satisfactions such as the need for food when hungry or water when thirsty; the need for air when breathing is difficult; for rest when exhausted; for sleep when drowsy; for warmth or coolness when the temperature is not conducive to maximum bodily efficiency; for action when rested and healthy; for sex satisfaction when sexually aroused; for escape from danger; or to get rid of painful or disagreeable substances or conditions.

Another is the urge for success. Failure, thwarting and disappointment are annoying; success, mastery and achievement bring satisfaction. Even a baby resents having bodily movements hampered. Having begun to reach for an interesting object he wishes to carry the action through to successful completion, and the storm of protest which results from thwarting his purpose is abundant testimony to the strength of his desire. A child making a toy, or doing a sum wishes to succeed. If, because of insufficient skill, he cannot do so he may cry or become angry or discouraged. Success, upon the other hand, brings obvious satisfaction. The schoolboy needs to succeed in his work. If, because of his mental incapacity to do the work or his social maladjustment, he finds this impossible he will say he “hates school,” will become discouraged and cease trying, often expressing rebellion at his unhappy lot by troublesome behavior, and will live for the day when he can “quit school and go to work” (at which he assumes he will succeed). The adult—laborer, business man, or professional man alike—desires, more than many other values, the feeling that he is succeeding in his under-

taking. The desire to succeed, then, or negatively, the desire not to fail, is a powerful motive.

Equally potent is the urge for social approval. No one likes to be ignored or looked down upon. Instead we crave recognition, approval and admiration. This boy feels that he must do fancy skating when his teacher of physical education chances to walk by the pond. His best girl must admire his prowess. The gang must think him good. That girl must have a dress like all the others in order to maintain her self-respect. The other day Bobby, a small neighbor of ours, was taking his sled and doing a belly-flop (to use the vivid terminology of boydom) over the curb. "Doesn't that hurt?" I asked him. "Naaw," he replied stoutly, although there were tears in his eyes. How important to have folks know that you can "take it." The student wants an A not only because it indicates his success, but because it will merit the approval of his professor, family and friends. The minister cannot stand the criticism of Mrs. Grundy, not because he considers her a competent judge of ministerial ability, but because he needs recognition. Most of us, I suspect, despite our tendency to smile at the naïve people who need praise from us as an incentive to continued effort, find ourselves drawn to those persons who duly appreciate us! The unqualified layman must hold an office to gain the admiration of those not so honored. The author will be disappointed if his book is not properly appreciated, and will usually show his disappointment by loudly affirming that his book is too intellectual or too artistic for the common herd to appreciate; in fact he would be sorry if it were vulgar enough to be popular. To which we are prone to answer in the vivid crude language of the street, "Oh, yeah!" All of which indicates that the desire for approval, or the desire *not* to be ignored is fundamental—a basic motive of conduct.

Recognition, however, is not enough. From some few people we need love. The desire that this be so is the source

of many personality problems in children. It is apt to lead to feelings of inferiority or inadequacy for life on the part of children who are (as they used to say) "taken to raise," the middle child of three, or the neglected child in a large family. Betty, the two-year-old daughter of a friend of mine, a child who had always seemed well adjusted, suddenly began to want a great deal of attention. Her mother was kept very busy with the care of Betty's twin sisters, and did not realize the cause of the trouble until Betty startled her by saying, "You don't like me any more. You only like the babies!" The urge for love is the cause of jealousy not only in children, but in husbands and wives as well, and of many other unwholesome attitudes, such as revenge, or self-pity. On the other hand, it explains why many otherwise incompetent individuals can move with such confidence and power. They are upheld by the knowledge that some few folks trust them and believe in their worth. Secure in that, they venture forth. The desire for love, or the fear of not being loved is, then, one of the major motives for human behavior.

A sense of security is essential to human happiness. Worry, anxiety, and fear are uncomfortable states which all of us try to avoid, or, failing this, to escape. An economic depression such as the one we have been experiencing is tragic not only because it causes physical suffering, but because it plunges vast numbers of people into a state of insecurity, anxiety, and fear, which is apt to lead to devastating results in personality, character or even mentality. This is the main tragedy of homes in which parents quarrel. Children who, by their very nature need security, are constantly harried by the dread that their home will be broken up. They may rebel and become troublesome to all who handle them; they may retreat into a world of imagination where all is secure; or they may feel themselves different from other children, marked by fate, and unable to compete with

their fellows. In any case the same powerful drive is operating. All of us know from experience what a strong incentive is worry or anxiety, or serenity and peace—a motive of the first magnitude.

Strange as it may seem at first sight, adventure is an actual need. Men intensely dislike being bored, or finding life dull or monotonous. They love adventure, new experiences and zestful activity. So the small boy jumps trucks, or fastens his sled to the backs of cars; the adolescent seek thrills in speeding motor cars and roller coasters; the bored housewife finds vicarious satisfaction for the love of romance in the novel or motion-picture; the tired business man makes advances to his stenographer or consults an astrologer; the scientist loses sleep to follow up an interesting problem. The desire for adventure may even be a powerful factor in national behavior as the following poem, by Morris Bishop, illustrates:¹

Ho hum, ho hum,
I've a happy life;
I've a little sonny,
A nice little wife;
I've a little money
From a nice little store—
Ho hum, ho hum,
I wish there was a war.

Life is very pleasant
And always just the same;
I can call the mayor
By his first name;
As a golf player
I've a low score—
Ho hum, ho hum,
I wish there was a war.

My wife gives a party,
It's really very nice:
We have a little salad,
Coffee and an ice;
I sing a funny ballad,
The folks yell for more—
Ho hum, ho hum,
I wish there was a war.

I'd like to loot cathedrals,
And hang men to trees;
I'd like to have a try at
A few atrocities;
I'd like a world-wide riot;
I don't care what it's for—
Ho hum, ho hum,
Let's have a war!

Yes, the desire to escape boredom must be listed as a motive.

¹ *Paramount Poems*, pp. 58, 59, New York: Minton, Balch, 1929.

In summary then, our motives, directly or indirectly, result from our desire for physical well-being; for success; for approval; for love; for security, and for adventure. All are feelings, and he who would teach us anything, influence our conduct or change our attitudes must take into account this important fact. He must do his work by appealing to the emotions rather than to reason alone.

Now, interestingly enough, most people realize this even though they refuse to admit it. Our very vocabularies evidence the fact. The real mathematician is never merely interested in his subject. He *loves* mathematics. Through it he escapes boredom, gains recognition, and experiences success. The high school girl does not wear red because it appeals to her reason. Ask her. She will tell you she *adores* red, and her feeling that it adds to her attractiveness and gains for her the social approval and the masculine admiration she craves is the basis of her conduct. This man dislikes Jews not because he has studied their characteristics and has arrived at the conclusion that they are unworthy individuals. No, he says he *hates* them, and, through a complex maze of mental associations you can trace the feeling back to the time when he was outdone by a clever Jewish competitor or had some similar emotional experience.

Advertisers have long recognized the necessity of appealing to the emotions if they would influence conduct. The current number of one of our women's magazines carries ten advertisements which appeal to the desire for personal attractiveness, fourteen which hold up social approval or appeal to the opposite sex as the incentive, twelve which capitalize the desire for health in oneself or one's children, four which appeal to the desire to possess with little effort, etc.

Some of their slogans are eloquent of the advertisers' grasp of the emotional nature of human motivation. "Meet the girl men want to kiss." "*You* can have the kind of skin men can't resist." "Girls, here's money for you."

"Now! ease a sore throat instantly." "Teeth whiter, more lustrous—the new vogue." "Beauty—doubly sure and doubly secure." "With a brood like this to feed, I can't afford to fool with unknown values." "Be sure of success—use Jenny Wren." "Mothers, these bottles are safer." "Eat them for health." "Makes ironing easy." "A new adventure in varying menus." "Have you discovered the new freedom in the charmed circle?" "Only 25, but dish-pan hands said 40." "If you want money" (this one the title of a strip of cartoons). "Learn the secret of Mrs. Benton's snowy linens"—these are some typical catch phrases which illustrate how people are reached by appeals to emotion.

Politicians understand that emotions motivate conduct. When they promise employment, higher wages or lower taxes they are appealing to the desire for security. When they challenge people to rally to the support of home, country or flag, they are appealing to emotions. Salesmen secure signatures on the dotted line not because of the rationality of their approach, but because they know how to present their products as necessities—goods which satisfy the basic urges of life. We often hear it said, "This plan has caught the imaginations of people," meaning it has made an emotional appeal and will therefore induce action.

Notice also how motion-pictures appeal to the emotions. Dr. Fred Eastman in his brochure, *The Movies and Your Children*, cites many interesting cases to show the effect of the movies on conduct. Observe the influence of emotional appeal to the basic urges in the following cases:

Female, white, 19, college sophomore.—Movies first taught me that hands could be used so as to make them appear beautiful. A soft, relaxed pose, I learned, was the best; I began to notice carriage and bearing, and to check up on myself and others. Whenever I see a character with a nervous habit, such as tapping of the table with a fingertip, rubbing the side of the cheek or swinging a leg, I hurriedly search myself lest I have any such habits.

Male, white, Jewish, 17, high school senior.—I remember I saw a picture "Me, Gangster." This gave me a yearning to steal. Once I wanted to go to a show and I didn't have any money. I went to our register and took out a quarter and went to a show. I did this taking in a sly manner, just as in the show.

Female, white, 19, Jewish, college sophomore.—Today I have no ideal. It is rather ideas which the heroines give me now. I am especially interested in those closest to my own possibilities—in their carriage, conduct, and particularly love-making technique. I find this much more suggestive and effective than anything I could find in any book, by say, Elinor Glyn, on "How to Hold Your Man."

Female, white, 19, college sophomore.—Another thing that movies are responsible for, I am sure, is my resentment at times of too much parental restraint, especially in the matter of how late I stay out, and where I go. Young daughters in films seem to have such a gay time traveling from night club to night club either ignoring their parents' wishes or being blessed with the kind that don't care, and I am afraid at times I think I should have as much liberty as they seem to have.

Female, white, 19, Jewish, college sophomore.—The picture "Humoresque" has influenced me. I have always wanted to be a musician and that picture made my desire stronger. I seemed to "feel" music since that picture, and I still see the actor holding his violin and making facial expressions with every feeling of the tone. I might add that to this day I study music and have aspirations of becoming a concert musician in the near future.

Female, white, 17, high school senior.—After seeing a wonderful picture full of thrills and beautiful scenes my own home life would seem dull and drab. Nothing unusual would happen and I would become dissatisfied and wish I could run away. My clothes were never smart enough, and I felt that my parents were far too strict with me. The girls in the motion-pictures nearly always had far more privileges than I.

Male, white, 17, high school senior.—One great desire that has arisen from the movies has been the desire to own a car and be able to go anywhere any time that I wanted. The movies have made me dislike restraint of any kind. They have also made me dislike work.

All creative pursuits utilize the emotional in man. Music, art, literature and drama demand it. Scientific investigation is furthered only because men find that through the

pursuit of knowledge their emotional needs are satisfied. Homes are built on it, and all the goodness and beauty which a fine home develops are the outcomes of it. Conversely, the evil in the world has its origin in man's emotional nature. No drunkard, prostitute, thief or swindler reached his place through reason. His emotions are responsible for his conduct, and, if he attempts to justify his behavior, one thing is certain; he is rationalizing—giving arguments to justify his conduct, rather than reasons for it. This is normal and human—an attempt to gain some spark of admiration from others and to maintain some vestige of self-respect. Even this, then, is an emotional response.

Doctor Fosdick has expressed the emotional appeal of evil rather well when he says:

"Satan," says Paul, falling back on an old First Century way of expressing a weighty matter, "Satan fashioneth himself into an angel of light." Indeed he does. That is his game. He adorns himself. He makes himself attractive. He dresses war in pomp of uniform, sets it moving to martial music, calls it by high names of patriotism and loyal sacrifice. He dresses drunkenness in gaiety, makes it seductive with good fellowship, the clink of glasses and the lilt of song. He dresses licentiousness in the appearance of liberty, adventure, and gay self-expression. He makes economic greed alluring . . . He is a great strategist. He never tries to force men into evil or to exhort them into it or to legislate them into it. He attracts them into it.²

As we marshal this array of evidence as to the potency of the emotions in influencing conduct we who are interested in religion naturally inquire: How does the church utilize emotions in the accomplishment of its task? To which we are bound to reply: The church tends to disregard them. Having seen too much emotionalism—that morbid enjoyment of emotional thrills for their own sake—it shies away from emotion. Being convinced of the cheap and tawdry nature

² "The Fine Art of Making Goodness Attractive." Published in the *Church Monthly*. The Riverside Church, New York. Vol. 7, pp. 46, 47.

of maudlin sentimentality it fears as well wholesome sentiment.

This is a serious matter. It means that the church is failing in competition with other forces in our modern world—the newspaper, novel, movie, political and advertising propaganda and the like—in the very thing which is its special task; the influencing of behavior. Despising, as it rightly should, the unethical tactics of other agencies it has swung to the other extreme and fears even wholesome and legitimate appeals to the emotions of men. All too often the church makes a purely rational appeal for adherence to the moral code, while its competitors in character formation appeal to the basic urges of life, through the emotions. The result is that many people regard the church and the religion which it represents as neither hot nor cold, boring, dull. To them the religious life consists in reading the Bible, praying, attending church, refraining from murder, adultery, dishonesty, vulgar language and (if they do not enjoy smoking) the use of tobacco! Usually it includes as well, a set of theological ideas to which mental affirmation must be given. Except for the security which it offers to its elderly members in the not-too-distant future, it frequently disregards the basic urges.

Now Christianity, without giving way to emotionalism or sentimentality can appeal to the needs of men. It can offer security in a friendly universe, love, recognition of the importance of the seemingly commonplace acts of life or of the worth of common individuals, and high adventure. To present these however, so that they reach the emotions and so influence conduct, is our task. Although by the very nature of the case no specific recipe which will work in all cases can be given, it seems fairly certain that we must do several things:

1. Make use of the arts to a greater extent. Utilize music, art, and particularly drama in appealing to the imaginations of men.

2. Change the emphasis of preaching so that it becomes an art rather than a science; so that it aims to make people feel the attractiveness of the Christian life as well as understand the reasonableness of it. This, it seems to me, is what the great preachers of all ages have done.

3. Change the emphasis in teaching in the same direction. We already realize the barrenness of mere factual material—How long were the children of Israel in the wilderness? etc.—We must further recognize the dulness of merely discussing goodness. Our task, instead, is to make it winsome, and emotionally appealing.

But, I fancy someone asking, what about reason? Do you advocate an unreasonable religion? Do you propose to bow reason off the stage altogether? If so will not emotionalism gradually replace the wholesome use of emotions, until we find ourselves in the midst of an orgy of unrestrained feeling?

To which I answer: there is a definite place for reason. Reason must always sit in judgment. It is her place to keep the emotions in control. Suppose for example, that there are three ways by which a man can find satisfaction for some basic need. All appeal to his emotions. Which shall he choose? It is the function of reason to weigh these alternatives and to place the seal of approval upon the one which she deems best. Reason is discriminatory and controlling, important, but not the motivating force.

Only by the intelligent use of both reason and emotion can Christianity influence men. With Hitler causing so cool-headed a people as the Germans to "think with their blood," with dictators everywhere using the emotions to gain their ends, we who believe that the salvation of the world lies in religion, need to do some serious thinking. And, if we are overlooking so important a matter as how human beings are motivated, it is time for us to revise our methods.

WHAT ARE THEY AFRAID OF?

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IF one should attempt to catalogue the motives of men in terms of their importance, fear would stand near the top. Freud would put sex ahead of it; the Christian would like to give love the place of highest importance; and others with opinions to justify would have their own explanations as to why we behave or misbehave like human beings. Selecting motives is like picking an all-American team. Almost all will agree on the selections for two or three places, but there will be wide differences of opinion about the rest of them. Fear is one that deserves to be included on every team of motives, not because he is a good player but because he must be eternally reckoned with.

A doctor remarked to me that in his judgment fear was the most profound influence in people's lives. John D. Rockefeller, Jr., recently observed that the second most devastating and paralyzing emotion in human life is fear. The President was not far from the psychology of the situation when, in his inaugural address, he called attention to the tremendous hold that fear had upon the American mind from the standpoint of business and the future of our country. It was the part of wisdom to recognize it and meet it accordingly.

There is a story out of the East to this effect: Driving to Stamboul, a man was stopped by an old woman who begged a ride. He looked at her sitting beside him, was frightened, and asked, "Who are you?" When she replied, "I am Cholera," the man ordered her to get out and walk. Old Cholera persuaded him to take her along, on her solemn promise not to kill more than five human beings, adding: "You know, I shall reach Stamboul anyhow." As a pledge she handed him a dagger, the only weapon with which she

should be killed, saying: "I shall meet you in two days. If I break my promise you may stab me." One hundred and twenty died of cholera. The man, furious, took the dagger, met the old woman and was going to kill her. She stopped him, saying, "I have kept my agreement. I killed only five; fear killed the others."

Fear is one of the oldest and most troublesome of the emotions. To a certain extent it is primitive and a matter of racial inheritance. Some psychologists are of the opinion that only two fears are fundamental in healthy babies. These are the fear of falling and the fear of loud noises. All others are the result of experience, accident, education and suggestion. When my daughter was ten days old she experienced the first of these. She was taken in an elevator in the arms of a nurse from the fifth floor to the first floor of the hospital. The downward motion of the elevator gave her the sensation of falling and she was quick to register her dissatisfaction. Many times after that there were opportunities to prove that the second of these fears is equally normal.

It has been said that ignorance is perhaps the cause of most fear and it is likely that this is true, though obviously you can point out that knowledge is the cause of some of it. For example, my fear of lions is because I know about lions. And the Chinese, who on looking behind him down the road saw a bear smelling his tracks, said, "You likee smellee my tracks, I makee some more," was only translating his knowledge into action. Several years ago a graduate student in a near-by university wrote a treatise on this subject, taking the thesis that all religion grows out of fear. For example, the primitive man saw the sun apparently rise in the east in the morning, and taking it to be a great ball of fire, he worshiped. Again, he saw the lightning, heard the thunder and was terrified to the point that he again worshiped these inanimate things. On the other hand, we can quite reasonably contend that the presence of certain fears in modern

man is partial evidence of a lack of religion. It is my conviction that the treatment of many of them lies in the clinical application of religious principles. Of course, the methods of the psychologists and the psychoanalysts have a great deal of value and to some extent must be employed by everyone who would help individuals get rid of fear.

Many of these fears have their origin in childhood. Some they outgrow. Some they redirect or sublimate into helpful emotions. Some they hold on to and enlarge upon.

There are hundreds of different kinds of fear and as many phases of it. There is no end to the things of which they, the members of our congregations, and ourselves are afraid. There is the fear of open spaces, of narrow quarters, of the dark, of water, of illness, and so forth. We shall consider only three of the most common of these phobias. (I anticipate here a perfectly valid criticism of this paper and wish to state that, while recognizing that there may be a healthy as well as an unhealthy fear, this discussion is aimed to consider only those of the second group.)

I. FEAR OF OTHER PEOPLE AND THEIR OPINIONS

The desire for public approval and popularity is almost a universal characteristic. The rank and file of people are undoubtedly conformists to general conventions. Now and then one is willing to run counter to popular opinion, but usually such a person drives himself to that kind of attitude. It is not unfair to say that most of us desire to bask in the limelight of someone else's popularity if we cannot attain it for ourselves. This was true even among the disciples of our Lord; possibly it was the motive for some of them becoming his followers. Almost everyone, especially if unaccustomed to it, finds secret delight in having his name appear in public print, or otherwise held up to notice and distinctive attention. There are few people who do not desire to be social creatures and possess the good opinion and good-will of their associates.

If they do have the opposite attitude, it is largely the result of being overlaid with various complexes and inhibitions. Some years ago Dillon Read purchased the Dodge Brothers' automobile industry. In addition to the purchase price of the corporation there was added a sum well up in the millions of dollars as the price of the good-will of the management. So whether it is generally realized or not, it is certainly a fact that good-will has a commercial as well as a social value.

So interested do they become in building up good opinions and maintaining them that we find their actions based on many wrong motives. There is a national cartoonist today who entitles his drawings "The Timid Soul." The artist to some extent exaggerates the character, and yet it is surprising how true to life "The Timid Soul" is and how many things there are of which he is intellectually afraid. But most of all he is afraid of the unspoken opinions of his fellow men. Ridicule is something that very few of them are able to endure without wincing. So determined are they to avoid the possibility of ridicule that they find themselves being at times not only unnatural but inconsistent and dishonest. They wear walls about themselves, walling in the things they do not want people to see, and the chief aim in life seems to be that of impressing others with what they actually are not. The inevitable result of this is the unpardonable sin of false pride and very soon insincerity. Fear is really the basis for all of this because we are afraid to be seen as we actually are.

There is another group among them, the members of which have a marked fear of new people. They are fearful of the judgment of new people upon them, believing that for some reason strangers have a peculiar faculty of penetrating their disguises and smoke screens. The result of this is very unfortunate. Such are prone to withdraw into themselves and live narrow, secluded lives. They become, therefore, self-

centered introverts and lose that relaxed freedom which is found where there is no self-consciousness nor fear.

Even the strongest of us are particularly fearful of the opinions of such individuals as bell-hops, waiters and barbers and their unspoken opinions. No doubt many of us have increased our tip from ten cents to a quarter, largely because we were unwilling for the person who served us to think we were stingy.

Another phase that has come in for considerable attention recently is the inferiority complex. This is an expression covering a multitude of conditions. Any sort of physical disability is apt to produce a like inferiority of the mind. We find people whose educational training has been limited, and they feel quite ill at ease in the presence of those more educated than themselves. Small people are especially conscious of their size in the presence of larger ones. Social inferiority is common and it makes snobs a great deal more frequently than any superiority values that they may have. Napoleon, by whom in an illustrative way we preachers are prone to prove everything from the existence of God to the dangers of ambition, was small of stature and called by the companions in the military school "Little Corporal." No doubt he felt this keenly and it has been suggested that his determination to compensate for his lack of size is a partial explanation of his achievements. Once a young man came into my study and in the course of our conversation I discovered that his life was guided in an amazing way by a single inferiority. This inferiority had prevented him from being baptized, which consequence had kept him out, in his judgment, of all religious activities. Another young man refused an invitation to a church dinner because he felt his table manners were bad and that people might silently criticise him. The result is that individuals, more than we realize, are continually trying to cover up their fears and inferiorities by moves and motives calculated to do so.

Still another phase of this same subject has come within the experience of every minister. Whatever our reasons may have been we have asked certain members of our church from time to time to do personal work. You remember how we had to select them for the Kernahan campaign. Often the reply came back to us, "I cannot do personal work because I feel that religion is too personal a thing to talk about." Is it not true that their hesitating to do this was not because of this feeling but rather because they were afraid of the possible unfavorable reactions on the part of the one to whom they might be asked to speak? It seems hardly necessary to say that such fear is fundamentally selfish, not only in its origin but in the things to which it leads. It is, therefore, to be approached from that angle and treated not only as a psychological phenomenon but as a religious issue.

II. FEAR OF THE FUTURE

A second phobia as a motive for living is fear of the future. We may treat two angles of this particular phase of our subject, the two of them being closely related. First, there is the fear of tomorrow and the consequent tomorrows. It is possible that primitive man had less of this than the present civilized product. The way one faces the future is a fairly accurate index to certain areas of character. There was in my class in college a man, whom we shall call "X." His father was a prominent citizen in his own city and was independently wealthy. On graduating from college "X" secured a position, through his father's influence, teaching in a private school. At the end of a month he disappeared and was gone for some weeks. Upon returning home influence was again used and he secured another teaching position. At this, too, he lasted for only a short time. Leaving without any word to anyone he enlisted as a private in the army, worked at this for some months and deserted. When I last heard of him he was serving a short term for desertion. In

conversation with a mutual friend about the strange case of "X" he expressed the conviction that fear was the cause of most of his trouble. So far as teaching was concerned he became afraid to face each day his class of pupils; and in the army, even with its regularity and routine, he feared the tomorrows.

Fears of poverty, of old age, of failure, are especially prevalent. Many with trepidation look forward to the time when they may be dependent on someone else. Such a fear can easily warp one's attitude and will account for a considerable number of the apparent peculiarities in old people. Not everyone will agree with the optimistic philosophy of Browning as expressed in the last few lines of "Rabbi Ben Ezra." Still again there is a fear connected with matrimony. Many are afraid they never will marry and some are afraid of the consequences if they do, and so the uncertainty of life in terms of themselves produces the strange feeling of uncertainty in their minds. A gospel that offers faith and a quiet peace and real security will never miss some appreciative hearers in the average congregation.

In the second place, all of us are susceptible to the fear of death, except perhaps Gandhi, who according to Rufus Jones has perhaps less fear than any man in the world. I believe this is largely associated in our minds with physical suffering. As a child I was more afraid of death than now, not because I had any clear conception as to what death meant, but I did think that somehow there was pain that went with it. It was probably of this of which I was really afraid. Now, in later life, there comes the fear of the possibility of the future life. This is especially marked in people whose lives have been centered on the wrong values, and who are conscious of deep failure so far as they are concerned. They, therefore, become afraid of being rewarded according to their deserts. Sometimes fear of premature burial is also noticed, and I imagine that most of us at some

time have had such a fear to cross our minds. In Bryant's poem, "Thanatopsis," he speaks of being confined in a small box within the narrow confines of earth. It is not a comforting thought.

The question may be very properly raised here as to what extent a minister is justified in appealing in his preaching to this motive. It stands far down the scale from the high motives of love, yet Jonathan Edwards used it with tremendous effectiveness. And people, emotionally, have changed little since his time. Still, for my own part, I do not find myself inclined by disposition to make that approach even though knowing of the powerful influence of fear in people's lives.

III. FEARS OF AN IMAGINARY KIND

The third group contains fears of an imaginary kind. That is, those that they create by means of the imagination. For example, there is the whole field of superstition, and superstitions are perhaps more prevalent than we realize. About five years ago I spent some time among the mountain people of Buchanan County in southeastern Virginia. I there met a school teacher who, while she had had her higher education elsewhere, had grown up in that country and knew well the customs and the point of view of her people. She assisted me in collecting some of the current superstitions, though obviously they were not known by that word. Here are a few of them:

Sneeze before breakfast on Sunday means you will hear of death before the week is out. Women should never begin sewing a garment on Saturday if they cannot finish it that day. If, when a person is buried, there is more than enough dirt to cover the grave it is a sign that another member of the family will die within the week. Never put a hat on a baby's head nor allow it to look in a mirror until a year old. If, when churning butter, it does not come, it is believed that the

churn is bewitched. A fifty-cent piece dropped in the bottom will counteract the charm. It is bad luck to put a hat on a bed. Never wash hair after dark; it will make you forgetful. It is bad luck to trim the nails on the Sabbath Day. A girl should never give her lover a knife or anything that cuts. It is bad luck to sweep the floor after dark.

I discovered, too, some rather interesting cures which are a part of the same non-scientific outlook on life. For example: Cure for warts—Take a round stick, cut a notch for every wart, someone else takes the stick, says magic words, and throws it in the water. The warts will disappear. My friend, the teacher, has an uncle who claims to be able to do this. Cure for thrash (babies' disease)—A strange woman can take her shoe, put water in it and turn the shoe so that the water can come from the heel to the toe nine times, then take a spoon and give the baby some of the water. It will cure the thrash. Take a burdock root and cut it into rings, place these on a string and hang around the baby's neck. It will help the teething.

The December, 1933, and January, 1934, issues of *Harper's Magazine* carry an article, the title of which is "The Black Pope of Voodoo." It portrays in an interesting way the degree to which superstition can be carried among a whole nation of people. In there I find this sentence, "All know that the polished stone celts or chisels of the Arawak Indians, if carried in a bag on one's chest, prevent bullets from hitting the wearer; when buried under a doorstep they protect the house; on an altar, it influences the loi."

You may readily assert that these are found only where ignorance abounds, but as a matter of fact a recent study by a professor of psychology at the University of Oregon discloses that fifty-three per cent. of the student body are superstitious about something. Forty per cent. of these were men and sixty per cent. were women. Even in one of America's most enlightened cities you will not find in any hospital a room

numbered "thirteen." My information is, too, that no room "thirteen" appears on any trans-Atlantic liner. It is common property that black cats are related to bad luck along with broken mirrors. Ever since Leonardo da Vinci made Judas turn over the salt in his famous masterpiece and perhaps before, that has signified misfortune. Of course one can counteract this by throwing a pinch of it over the left shoulder. Dropping a Bible or opening an umbrella in a house are among the things that bode no good. On the other hand there are things that will cause circumstance to favor us, "See a pin, pick it up, all day long have good luck." A rabbit's foot, preferably the left hind one, will bring good fortune, though of course it did not bring the rabbit any who owned it first. Blowing on dice is closely related to the turn of the sevens and elevens at the proper time. There are hundreds of others which are the result of a fear of the unseen and the imaginary.

I recall vividly those times as a boy when I was sent on some errand in the dark alone. With my childish imagination I could picture the dark peopled with all kinds of people about to seize me. There were times when I could clearly hear footsteps behind me as I ran down an unlighted country road. It is doubtful if we ever completely get over such a feeling, so strong are the impressions of childhood.

A somewhat different angle is suggested by a story entitled "The Green Door." It records the attitude of certain convicts. They were offered the choice of going to the electric chair or passing through the Green Door. In their minds the Green Door was associated with tortures and suffering. They, therefore, chose the certainty of the electric chair instead of the uncertainty of the Green Door, not knowing that actually the latter led to complete freedom.

Another ramification of this same thing is often seen in relationships between people. Many slights and unintentional hurts grow until they become, in the imagination definite

insults and injuries. Such situations insignificant enough in their beginnings, have caused worry to more than one pastor as he has seen them cause factions in his congregation. Doctor Barton, in one of his excellent articles by *Safed the Sage*, has given us a story that he called the "Woozle Tracks." One day he went to visit the home of his little granddaughter and in the course of the visit she told him this story: "Once upon a time the Teddy-bear walked in the snow. And he walked till he came back to where he began and started around and around again. And he did not know his own tracks, but he said, 'This that I have come upon is the track of a woozle.' And he walked around again and he found there were two sets of tracks. And he said, 'The woozle hath been joined by a wizzle.' And he walked on, but a fear came upon him for he said, 'How terrible it would be if I should overtake them, and both the woozle and the wizzle should pursue me!'" Doctor Barton meditated much upon the story and observed that he had a considerable number of friends who were always chasing the woozle. They go around and around in circles and they create the images of the things that give them fear. And the ark itself would not have contained the things they dread and forever chase. They know not that they make all the tracks themselves.

And so to repeat the original premise, fear is a profound motive for human actions. Aside from the bearing this must have upon the type and the appeal of our preaching it is unquestionably of value that we know the cure for it. It appears that psychologically and religiously the approach must be threefold. It involves: (1) The willingness to recognize fears, analyze their source and origin, bring them into the open, and be thoroughly honest about them. Obviously people can never be rid of them if intellectually dishonest about their existence. (2) The desire to be rid of them with all the possible implications. It would seem that everyone would want to be free of fears, yet all do not so desire if

there is a price involved. (3) A complete willingness to let them go. Many of these bugbears would undoubtedly disappear were it possible to learn the vital secret of relaxation.

One need hardly add that the real conclusion of the whole matter is John's observation that "perfect love casteth out all fear,"—a statement every minister has many times proved true against the background of his experience, if not always in practice, invariably in principle.

THE ATTITUDES OF JESUS

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WE have had much to say about the great affirmations of Jesus. The teachings of Jesus run up into about half a dozen great affirmations at last—His affirmations about God, himself, man, redemption, responsibility, and immortality. But there is something more primary and foundational than the affirmations of Jesus. It is his attitudes. I have been reading the Gospels lately for the purpose of watching those attitudes, as they express themselves in action and issue in great affirmations.

This important factor of attitudes is to the front in religion, politics, and education. Dr. A. Stewart Woodburne, for some years (1920–1930) Professor of Mental and Moral Science at Madras Christian College, and now Professor of Christian Theology at Crozer Theological Seminary, calls his study of the psychology of religion, “The Religious Attitude.” He defines it (first) as a social attitude toward our other-than-human environment, an attitude that feels that there is a personal, spiritual center to the universe that is friendly; (second) an attitude of evaluation, that explores and appraises that extra-human environment; (third) an attitude that is creative and adventurous, and that accounts for moral progress, believing that the moral struggle will issue in ultimate victory.

In politics, this factor of attitude is significant. That is true, whether it be the large relationships of nations or the intimate relationships of small groups like the staff of an office or a church. Mr. Norwood Young, who wrote that very fascinating British appreciation of George Washington, tells that when George Washington served in the colonial forces within the British connection, in the French and Indian Wars, he continually objected to the fact that, while ranking as a colonel

in Virginia, a captain from England, with the king's commission, took precedence over him. That thing was a symbol of the reason of the revolution. The attitude of superiority on the part of the English officers, tells Norwood Young, with its inevitable reaction in Washington, was vividly portrayed in the incident of a letter from Admiral Lord Howe. On July 17, 1776, Admiral Howe sent a letter addressed "George Washington, Esq." That letter was returned unopened. Then Admiral Howe readdressed it, "George Washington, Esq., etc., etc., etc.," and that letter was returned unopened. The Howes found it necessary to address George Washington as they expected to be addressed, according to rank and place, "Admiral of the British Fleet" and "General of the British Army." Then Norwood Young moralizes to remark, "Revolutions are made by people who have found themselves slighted in drawing rooms." How powerful and determinative are the psychological factors of life. Just lately I was called into a little conference to iron out some differences among members of the staff of one of our Christian centers. One of our experienced and wise leaders said, "In the art of living, we are judged by our attitudes and our spirit more than by what we say or what we do."

That factor of attitude is to the front in the field of education. Indeed our schools have built a whole new pedagogy on this psychological factor of attitudes. Dr. William H. Burnham, Professor of Pedagogy in Clark University, in his study of *The Normal Mind*, and discussing the question of attitudes in youth, says: "Deeper than the life of sensation and of intellect is the life of feeling, and what we call, for want of a better word, the attitudes. They are frequently referred to as the adjustment of the mind, or the set of the mind, or the like. In recent years, attention has centered on the importance of these sets and attitudes" (p. 284). And emphasizing that, Doctor Burnham remarks, "The recognition of the significance of the mental attitudes is the key to

the modern psychology of education and society. The aim of education is to develop the right attitudes and interests" (p. 308). Alfred Adler concludes that the social feeling constituting our attitudes has everything to do with the development of individual character. (*Understanding Human Nature*, page 166.) In religion, politics and education this determining factor of attitude is to the front.

What I have been doing is to take an observation tour through the Gospels, to look at the attitudes of Jesus that run out into such significant actions and affirmations. There may be some book that makes this a field of study. I do not know of such a book. Here are some of the things that I have noticed concerning the attitudes of Jesus.

I. THE ATTITUDE OF INQUISITIVENESS

Take the attitude of Inquisitiveness. The gospeller Luke tells of the visit of twelve-year-old Jesus to the temple and his talks with the doctors there. The irritating part of that report is that Luke does not tell us of a single question that Jesus asked or a single answer that those doctors gave. Imagine the editor of one of our standard journals discussing the isolation of Admiral Byrd in his hut in the Antarctic and never saying a word concerning Admiral Byrd's inquisitiveness regarding the secrets of that frozen region. Why in the world didn't Luke tell us what Jesus was so inquisitive about? I often listen to my lad in his twelfth year, and wonder if his questions about God and the stars and the bottom of the ocean indicate anything that Jesus was inquisitive about. Whatever that inquisitiveness was, it issued in those moral discoveries and adventures where his soul walked in a princely delight in seeing and following the real and the true, and he says, at last, "The truth shall make you free" (Luke 2: 41-50; John 8: 32). First, the inquisitive boy. At last, the man who is free by truth, and who announced that freedom comes by slavery to truth.

II. THE ATTITUDE OF ASPIRATION

It is in that same chapter of Luke that the gospeller says that Jesus increased in wisdom and stature, and in favor with God and man. But that again is a mere statement, a summary. Why in the world have we not the substance of that summary? Certainly the attitude of aspiration to understand would reveal the lad on starry evenings on the Nazareth hill-sides contemplating the heavens like the psalmist. It must have taken him on many a sacred and secret visit to the rabbi to find out why Jeremiah suffered for ungrateful politicians and merchants, and why the Great Prophet of the Exile could see any good in the suffering of the people at Babylon, and why Jonah is so completely opposed to Nehemiah and Ezra on the question of nationalism and world-wide obligation. That Hebrew Bible and the Law were his text-books, and Luke leaves us with merely the statement that Jesus grew in wisdom. The same is true about all the other three fields of interest. Stature: Well, there was the carpenter shop and the need for timber, and the capacity of Jesus for physical endurance suggests that there were feats of physical daring and skill that might well have been described. Did he ever wrestle with a Greek? Did he ever run a foot-race? Did he ever climb Lebanon and cut cedars? He increased in stature. He increased in favor with God and man. What might have been told about his companionship, and what might have been told about his reading the lesson and speaking at the synagogue of Nazareth long before the day they tried to lynch him? That attitude of aspiration, that divine discontent: He went on in that, says Luke, and then one day, when he was preaching the ordination sermon of the Twelve, from the hillside, he said that to long for right things and to follow them is to be satisfied in soul, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." In youth, the attitude; in manhood, the confident affirmation.

III. THE ATTITUDE OF MORAL OBEDIENCE

Or take that which is somewhat akin, the attitude of moral obedience. There is the temptation. One of the best descriptions of the temptations of Jesus of which I know is that given by Dr. George Stephen Painter, Professor of Philosophy in New York State College, published in 1914. He defines it as the appeal to sensuousness, the appeal to selfishness, and the appeal to sovereignty. But to the desire of the body for comfort, and to the desire of the whole person for place and possessions and power, he answers that he knows what is right for him—that is, the will of the Father—and that which was right he would obey, if the body starved and he possessed not a hut and ruled not over a single servant. His attitude was that of moral obedience, and then one day away toward the end of his ministry, he said, “If ye know these things, happy are ye if ye do them.” First the attitude of moral obedience, and at last the affirmation that moral obedience in action that harmonizes with the knowledge of the right, means happiness.

IV. THE ATTITUDE OF APPRECIATION

Then take the attitude of appreciation. Among the earliest recorded remarks of Jesus are these: Two men followed him and he says, “What seek ye?” That was not a rebuff. That was appreciation of the fact that these men wanted to be with him. He said, “Come,” and forever those two men were his. Then down on the road he saw Nathanael coming, and, says he, “Behold a man without guile.” Appreciation—and that man is forever his. I stop with those two pictures. One might enumerate many others. But that attitude persists until one day he gives the Golden Rule its positive form when he affirms, “Whatsoever ye would that men should do unto you, even so do ye also unto them” (Matt. 7:12). First, the attitude of appreciation; afterwards altruism and the Golden Rule.

V. THE ATTITUDE OF RESPECT

Again, that which is akin to appreciation, the attitude of respect. There are the little children, and when the disciples would send them away, he said, "Suffer the little children to come unto me." Or there is that Roman centurion and his sick slave. The centurion was the walking representative of oppressive Cæsar. But Jesus does not see there a friend of Cæsar to be despised, but a man who happened to be born a Roman and who had rather naturally taken to soldiering, a man who was flesh and blood, a fellow mortal, and as such he respected him and made haste toward his house to do a brotherly deed, and at last Jesus said that before the Great White Throne we would be judged by the attitude that we have taken toward our fellow mortals—that our attitude toward them is really our attitude toward him. "I was sick, hungry, naked, in prison—Inasmuch as ye did it or did it not unto the least of these, ye did it or did it not unto me." First the attitude of respect; then the affirmation of brotherhood—which we violate at the peril of our very souls.

VI. THE ATTITUDE OF REVERENCE

There is the attitude of reverence. He visited Jerusalem and he was shocked at what he saw. He said, "This is my Father's house, and you have made it a den of thieves." And the Strong Son of God, with a strong hand cleared the temple. His sense of reverence revolted at this hypocrisy of the house of Annas and Caiaphas. It was all vain-glory and veneer at the temple, and he went into the hills in the early morning to pray. His soul's sincere desire was not denied. The universe laid open its secret to his sincere and reverent approach. God came down and glory shone around. And now listen to him, "Blessed are the pure in heart, for they shall see God." Which does not mean moral perfection, else we are all done for, but does mean reverent sincerity, to which God surely

answers. And hear his word of assurance in the simple prayer he taught his men, "Our Father who *art—give—for thine* is the kingdom and the glory and the power." First the attitude of reverence; then the assurance of a radiant experience. Have faith in God.

VII. THE ATTITUDE OF RESPONSIBILITY

Take his attitude of responsibility. Take it in contrast to the Rich Young Ruler's lack of a sense of responsibility. I read, "He must needs go through Samaria." Why? Well, in the north John had been preaching and had run amuck with Herod, whose immorality he had daringly denounced. Then John was arrested. And Jesus must go north to step into the place where John had stood, and so, like John, he came into the north preaching the gospel of the kingdom. There was a far safer road around the east of the Jordan. But Jesus would have gone as the crow flies if an airplane had been available. So he cut straight through Samaria on a forced march, and he entered Galilee preaching the kingdom, ringing out in John's place, the message, "Repent, for the kingdom of God is at hand." Then one day he turned to his own men, and said, "Seek ye first the kingdom." "Go, preach." "Make disciples." First, the attitude of responsibility; then the affirmation about the importance of the enterprise of the kingdom and our obligation to that enterprise.

VIII. THE ATTITUDE OF SYMPATHY

Then this one other. There is the attitude of sympathy. He is just under way with his ministry in Galilee. He is preaching in a house. Suddenly, an unexpected light pierces the dark house, with its little narrow windows, for men have torn slabs from the roof, and a paralyzed man on a stretcher is lowered before him. That wrecked that sermon, but it released another, for the sympathy of Jesus flowed toward the man like a healing stream, and the man goes off carrying his

own bed. His miracles are miracles of mercy. Then one day this Great Heart from the Nazareth hillside said, "By this shall all men know that ye are my disciples, if ye have love the one toward the other." First, the attitude of sympathy, and finally the declaration of love as the central governing life principle, and the supreme test of discipleship.

This has been an observation tour through the Gospels, a very rapid one, a sort of Cook's tour. But for myself, I have found some pearls.

I have learned what should have been clear to me long ago, and which I had been accepting as a guiding principle in social relations and education, that attitudes are primary and determining psychological factors—I have learned that previous to his great affirmations, Jesus is seen taking those clean, high, heroic attitudes that carry him through struggle to the great truths that he proclaimed.

How is he to be explained? Who is this young Galilean who harbors within his own breast

The attitude of inquisitiveness that leads to the discovery of and freedom by slavery to truth;

The attitude of aspiration that leads to the faith that following right things will feed the soul;

The attitude of moral obedience that leads to joy;

The attitude of appreciation that leads to altruism, and the Golden Rule;

The attitude of respect that issues in brotherhood, and tells us that at the peril of our souls we violate it;

The attitude of reverence that issues in that assurance that says, "The pure in heart shall see God;" "Have faith in God;"

The attitude of responsibility that issues in the age-long enterprise of the kingdom of God;

The attitude of sympathy, mercy, that issues in the affirmation that love is the sufficient guide for all life and the test of discipleship.

All of which leaves me with the interesting and important project of creating these attitudes in myself and my people. Such people will not be far from the kingdom of God.

THE RURAL CHURCH SITUATION IN VIRGINIA

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THERE are more than 6,500 rural churches in Virginia. Nearly 800,000 rural people are enrolled as church-members, and 540,000 as Sunday school members. Over \$34,000,000 are invested in rural church property and more than \$7,000,000 are required annually to finance rural church work. An army of 2,000 rural ministers gives some or all of its time to the rural field. Furthermore, great amounts of human time and energy are consumed in church activities.

Such is the summary of the rural church situation as set forth in a bulletin published by The Virginia Agricultural Experiment Station in 1929.¹ While these figures would vary somewhat today, the status of the rural church remains substantially the same.

Sixty-nine per cent. of the million and more church-members in Virginia, and seventy-two per cent. of three-quarters of a million Sunday school members are rural people. A comparison of the urban and rural churches, however, reveals that the city has been more successful in enlisting a larger percentage of the population. Fifty-seven per cent. of the city folks are church-members, while the country claims only forty-two per cent. of the white population. The Negroes have enlisted about eighteen per cent. more in the rural districts than in the urban centers. The percentage varies widely in different sections of the state. Charles City County, in the east central part of the state, has eighty-three per cent. of the white population in the churches, while Dickenson County, in southwest Virginia, reaches only nine per cent. of the population.

Class distinctions are well evident in Virginia and are a handicap to any organized effort. The underprivileged white

¹ *The Rôle of the Church in Rural Community Life in Virginia.* By Drs. C. H. Hamilton and W. E. Garnett.

people, with low standards of living, do not participate extensively in any community organizations. A survey in a small town revealed that seventy-five per cent. of professional people, fifty-eight per cent. of the business people, and only twenty-seven per cent. of unskilled labor attended church regularly. In a large valley community, ninety per cent. of the owners and seventy-one per cent. of the tenants were church-members; seventy-eight per cent. of the owners and fifty-two per cent. of the non-owners were systematic in church attendance; and seventy-one per cent. of owners and twenty-four per cent. of tenants were affiliated with the Sunday school.² Tenantry is said to soar to seventy per cent. in Pittsylvania County, and a large proportion of these people are unchurched. It follows that the larger proportion of tenants in a given area, the more conspicuously unchurched is the landless man.

President Van Hise once said that his institution was only interested in "developing personalities as carriers of ideas and attitudes even to the isolated community and the unpromising man. The university is run for Wisconsin people at work." Surely the church must likewise carry its best influence to the remote areas and the people who live under subnormal conditions.

The country is commonly thought to be over-churched. One church per thousand population is the ideal ratio, but in rural Virginia there are 3.8 white churches per one thousand people, or one church for 263 people. In 20 counties, there are 5 churches per one thousand population, and in 10 counties there are more than six for the same population. In every county there were found to be more churches than needed for the most effective service, or more than one church per thousand people. There is an average of 37 churches within an area of 15 square miles. If our rural churches were distributed evenly over the state, there would be 52 churches within ten miles of any one farm home.

² Above figures based on *The Rôle of the Church in Rural Community Life in Virginia*.

Many churches are poorly located. In one county there were four churches of the same denomination within an eight-mile section of a hard-surface road. Mechanical inventions have brought people into closer contact with each other. Schools have been consolidated, country stores have fallen into decay, as community areas have been enlarged. There were fewer schools in the State of Virginia in 1928 than there were two decades ago (in 1910 there were 6,708 schools, in 1928 the number had decreased by more than one thousand). In the meantime, the number of churches has increased from 6,000 to 6,603.³ And the schools have increased in enrolment with greater rapidity than the rural churches. Obviously this situation calls for a redistribution and relocation of many churches.

Some years ago the writer had some part in a general survey sponsored by the Virginia Polytechnic Institute. He found that in one community there were eleven churches within an area covered by a single high school. People were transported ten or twelve miles to the school, but there was a church within walking distance of every home. Nor were they all of different denominations, for there were more than one of the same persuasion in that territory. There were approximately an average of fifteen families to a church. One minister was said to preach to a congregation of twelve people. Another community was predominantly Presbyterian. Two other churches in the community were struggling desperately to maintain themselves with a mere handful of people. A third community could boast of three rather creditable church buildings, but did not share the intimate companionship of a single resident pastor, who made himself a vital part of the community life.

In the sections where the writer made his observations, the school was playing the leading rôle in the community. Organizations in the community centered around the school.

³ *Ibid.*

Here the young folks were being trained for future leadership, and the older folks met with common objectives for community welfare. The program of the church was confined to the Sunday school and the once- or twice-a-month preaching service. It lacked the conviction of a definite mission. It failed to vitally relate itself to the needs of the people and to vigorously affect community life.

Consolidations of churches, however, to any considerable extent, is a thing of the future. Denominational ego, sentiment that clusters about the old church and the cemetery, and an over-supply of ministers are stumbling-blocks to readjustments at present. On the other hand, the intellectual climate of the time, the fading out of denominational differences, the changing economic conditions are forces that make inevitably for cooperation and unity.

It seems evident to many that mission money has been often expended in supporting competitive churches, or in fanning the flickering fires of churches that held little promise for the future. These days of swift changes and economic readjustments demand a rethinking of our state missionary program.

The Baptists alone include in their annual budget the sum of more than thirty-one thousand dollars for white missionary pastors.⁴ Twenty-two associations in the state share these contributions. Many churches have enjoyed this support over a long stretch of years; some have grown self-supporting and no longer accept these benevolences. The backward sections in southwest Virginia, many rural fields scattered widely over the state, embryonic churches in the outlying districts of the cities, and certain college communities have particularly profited by such aid. It is estimated that from twenty-five to thirty per cent. of all rural churches have been receiving mission aid.

Since Baptists have no method of superannuating or re-

⁴ *Baptist Annual*, p. 56, 1934.

tiring their aged pastors, mission funds have continued to flow into fields or churches that have become almost extinct.⁵ The denomination can ill afford to quit these men without incomes or accumulations. These old men are the landmarks of another day—defenders of the faith, proclaimers of the doctrines that once resounded from the pulpits of the land. Their message is essentially individualistic and other-worldly, with no application to present-day problems, save as they relate to dancing, card-playing, and semi-nudist bathing, often in communities where none of these are practiced.

There is an elderly man, who is the pastor of a church of sixty-two people in a small village where two other denominations are represented. Mission money is said to account for fifty dollars of his monthly salary.⁶ Another man, grown old in the ministry, is pastor of four small churches that show little or no signs of life. This old veteran of the cross looked for many years to his denomination for support.

Some churches, now supported by mission funds, could go out of existence, for other churches could well meet the religious need of the community. Other churches, now aided by mission money, could well be self-supporting. There is a field, for instance, consisting of three churches, one located in an attractive little town, aggregating a membership of 532 people, that has been receiving help from the state. Mission money is contributed to one of two competing Baptist churches, in a community of about twenty-five hundred people. Surely the time has arrived for "rethinking" state missions, which includes schools and hospitals, as well as churches.

There is a growing conviction among many that the rural church must ultimately work out its own salvation. Said Prof. Marvin Ormond (Duke University):

Evidences are abundant to prove that the people who still live in the country are not meeting their obligation to the church. . . . If the church

⁵ A few aged men have policies with Ministers' Relief and Annuity.

⁶ Aid recently withdrawn.

were duly magnified by its rural constituency, it would be more adequately supported. . . . Very few of the country congregations have adequate financial systems, and it may justly be said that many of them have none at all. . . . There are enough financial resources in rural areas to make adequate provision for the promotion of the church if it could be more properly appreciated and an efficient financial system could be effectively operated.⁷ Self-supporting and self-propagating country churches constitute the need of the hour.

Fortunately there is a changing attitude towards the rural church ministry. Hitherto young men have regarded the country fields as preparatory to the city church. Older men have retreated to the country to spend their less active years in comparative retirement and ease. A certain man inquired of a director in rural church work: "What is your profession?" The minister replied: "I am a country preacher." Sometime later the minister said to a group of rural church workers: "I could see myself withering in his estimation." A rural minister bore this testimony: "The country minister is regarded as a back number, something ready for the dump heap, one who is just marking time. This attitude extends to the denomination as a whole. As goes the city preacher in his estimate of the country preacher, so goes the denomination as a whole. The result is, no matter how much he knows or how much ability he has, it isn't recognized. He has no prestige or influence in matters beyond the mere preaching of the elemental truths of the gospel."⁸

Obviously the rural church ministry must be magnified. If "the job is as big as one makes it," what should be the magnitude of the country pastorate? The major problem of the rural church is said to be that of leadership. Some people feel that if men of training and ability were attracted to the rural districts, the work would prosper. The Rural Ministers' Summer School, meeting at the Virginia Polytechnic Insti-

⁷ Report of Presbyterian Committee on Community Church Work, 1932.

⁸ *The Role of the Church in Rural Community Life in Virginia*, p. 128.

tute, passed a resolution to the effect: "That we recommend the conferring of some symbol of honor on men with special qualifications and training for rural church work, and a forming of a fellowship society among men entitled to such recognition." Said E. E. Sundt: "We need intelligent, consecrated and humble leadership, whose spirit is so transparently genuine that no sphere of life remains outside of his religious interest."

Young men are being encouraged to specialize in the rural church field. With the increased number of college and seminary trained men, better leadership is forthcoming. The summer school for rural ministers, sponsored by the Virginia Rural Church Conference Board, The Round Table discussion on the country church held in connection with the Institute of Public Affairs at the University of Virginia, are bringing men into direct contact with conditions and needs in the country. These courses are giving men a wider perspective of rural work, and are fostering the spirit of cooperation with other community agencies.

The rural church program is largely of a conventional type, consisting of the Sunday school, perhaps for a few months during the year, periodic preaching services, and missionary society meetings. The conservative instinct of the people holds sway; they are still looking to the past. In the meantime, social and economic conditions have radically changed.⁹ The school and community organizations are making provisions for the social and intellectual life of the people. Although the church has some people of vision, who conceive of religion in the broad term of "the whole of life," it wonders just what the rôle of the church is in the new day. How can it adjust itself to the new order?

Many rural churches still have the annual revival at a stated time of year. The main emphasis in these meetings is

⁹ Our rural social institutions, according to one authority, are twenty years behind economic development in the state.

to "save souls"—other-worldly. A young man of very little training and the "gift of tongues" boasts of the number of meetings that he conducts every year. The better-educated people, however, feel that these emotional upheavals have outlived their day. Hence "stewardship sermons" and "after-conferences" in connection with revivals. In general, many folks insist upon "a constructive meeting."

The influence of some ministers and churches extends far beyond the bounds of their denomination. The New Providence Presbyterian Church in Rockbridge County, for example, has rendered a significant service to the community. Dr. Henry W. McLaughlin, a former pastor, has done much to improve farming conditions as well as serving the community in the capacity of a religious leader. An effective recreational and religious educational program is sponsored by the church. The program consists of: Bible baseball leagues (contests in answering questions on the Bible), church vacation schools, dramatizations, pageants, and social gatherings for the young people. Bus service is employed, and the church reaches a larger territory than the high school. The success of the church is said to be due to an unbroken line of outstanding leaders and ministers, the absence of denominational competition, a moderately prosperous community, and the general high quality of the people.¹⁰

A SUGGESTED RURAL CHURCH PROGRAM

I. Local Church.

1. Materials and equipment.

- a. Buildings and grounds in good repair. Often the site wears a gloomy aspect and building is dilapidated.
- b. Adequate equipment for church school.
- c. Literature adapted to ages and needs. Some of it deals with bloody battles and brutalities, intended for children.

¹⁰ *The Role of the Church in Rural Community Life in Virginia*, p. 161.

2. Meetings.

- a. Worship services of dignity and impressiveness. Slovenliness and jazz music have no place in pulpit. Every part of service should contribute to worship.
- b. Recreational life for young people. The minister who mingles with young people will win them. Games and athletics may interest them in the church. . .
- c. Rural Life Day (second Sunday in May), teaching an appreciation of home, country, church, magnifying the beauty of nature and the opportunity of the country.
- d. Church vacation schools and week-day religious education. Thus work of church school may be supplemented.

3. Minister and message.

- a. Resident pastor for every community, if possible, coming in intimate touch with people, being well versed in problems of rural life, and attending schools or conferences for rural ministers.
 - b. Message adapted to needs and conditions of community, grappling with the problems of every-day life, inspiring people to high ideals and achievements.
4. Making a definite contribution to the community—cooperating with other agencies in community. Set standards suitable to the country, not trying to compete with city churches.
 5. Money—Annual church budget, every-member canvass. . .

II. The Denomination.

1. Surveys and studies of rural church situation. This is a vital need from denominational standpoint, and some church bodies are planning studies.
2. A competent director of rural church work.
3. Financial aid—scholarships offered to worthy men, to schools and conferences. Director employed, etc.
4. Consolidate churches, locating them in community centers, and regrouping fields.

5. A study of experiments of community and federated churches and the larger-parish plan. The latter is based on the idea of several churches under cooperative and specialized leadership. Discussions of these experiments in conferences. . .
6. Special effort should be made to avoid church competition and needless expenditure of mission money. Here we need vision and strategy of Christian statesmanship. .

The country church in Virginia is beginning to feel the need of readjustment to new conditions, and to realize that the possibilities of the rural field have not been exploited. The attention given the urban churches has been out of proportion to that accorded the rural fields. Programs have been shaped and standards have been set from the standpoint of the city church. Now there is developing a consciousness of the rural church.

The future is in the hands of the younger generation. Dr. C. J. Galpin gives the gist of some very heartening resolutions by young Methodist ministers that may well voice the sentiments of many in Virginia.

1. That our officials cordially cooperate with the leaders of other denominations in an effort so to organize the rural church in geographical units that not more than one Protestant church to every one thousand population shall prevail as a standard.

2. That service to the community rather than to the denomination be the basis on which ministers shall be trained, appointed, and promoted.

3. That we take the lead in the give-and-take method with other denominations in discouraging the small, struggling, competing churches in the interest of rural Christian service to the communities involved.

BIOLOGY SEEKS A "MORE BEYOND"

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ONE of the most significant features of contemporary philosophy is the gradual disappearance of the long-felt opposition between the mechanists and the teleologists. No responsible biologist at the present time holds that vital phenomena can be explained by the laws of mechanics and causality alone. The great developments in biology and psychology, and the recognition of the unique parts that life and consciousness play in evolution, have made scientists wary of attempting to explain phenomena entirely in terms of matter and mechanical action. The fantastic idea, advanced by Huxley in the nineteenth century, of a superhuman intelligence who could predict the behavior of fauna thousands of years in advance of their existence appears foolish in the light of recent biological research. On the surface, vitalistic phenomena appear to be non-purposive, but our most outstanding biologists admit the evidence is far from conclusive. Like the idealists, the mechanists are now forced to believe that there is a "more beyond" which they cannot fathom—the emergence of entirely new qualities from living matter, not resolvable into anything that went before. Science, then, has gone as far as it can with experimentation—the physico-chemical explanation of the activity of vital phenomena does not tell the whole story—and has now entered the realm of philosophy, speculating upon the nature of reality.

Thus, today, philosophers and scientists of varying schools look upon physico-chemical action only as a method of approaching vital phenomena, rather than as the explanation of life itself. At each level of conscious being there is "something" entirely new that emerged from the level immediately below, but whose nature science cannot fathom. Matter and

life, then, are more than they appeared to be on the surface. There is a growing recognition that "the world is a house of many mansions—each with its own key—and that the attempt to find in physics the skeleton key that will unlock all doors is bound to fail." Along with the belief in different levels of being has arisen the necessity of assuming the operation of an underlying *nisus* or urge in Nature not only to maintain itself at any particular level which it may have reached, but to advance to even higher levels. Therefore, a strong case is now made out for the doctrine of vitalism, which assumes the presence of some psychic force outside of mechanical influences, guiding and directing them.

In general, the vitalists hold that life is not reducible to biologic laws, for the purposive character of life makes it impossible that it should be subject to purely mechanical principles. Back of all phenomena of life they postulate certain "principles" or "forces" directing them into the proper channels. This doctrine of the vital force appears under various names, and is the basis of the philosophy of Bergson, Driesch, and von Hartmann. To Bergson it is the "élan vital"; to Hans Driesch, "entelechy"; and to von Hartmann, the "Unconscious." Originally associated with the doctrines of these philosophers, vitalism now finds independent support in recent biological research. The facts of organic life as expounded by such well-known scientists as J. S. Haldane, von Bunge, J. Arthur Thomson, Patrick Geddes, and Sir Arthur Dendy have forced into evidence the presence of an integrating, self-transcending principle not resolvable into mere physico-chemical behavior. All these "forces" function as if they were psychological in character, but are not directly knowable. Thus, on the basis prepared for it by physico-chemical action, there emerges in life something not resolvable into it, yet triumphing in and through it.

The problem of vitalism (or teleology) versus mechanism is closely connected with the body-mind problem in philosophy

—a problem dealing with the freedom of the will in ethics, and with the philosophy of religion. Vitalists believe in an unpredictable purpose in evolution; mechanists regard every event that happens as predictable from preceding conditions. Hence, mechanism is in truth the present-day form of materialism in philosophy; vitalism, a kind of idealism. Both schools of thought see in evolution the operation of a *creative principle* that gives rise to new and higher forms of life, but differ in their conception of the ultimate form which reality should assume.

In truth, the theory of vitalism seems to provide a common meeting-ground for the opposing schools of thought in their attempts to interpret the nature of reality. Through their growing belief in the presence of invisible forces permeating organic activity, our leading biologists have become metaphysicians. Not satisfied with the inadequate solutions of a purposeless mechanism, they are beginning to feel that the course of life is not a series of accidents, but an orderly ascent from the earliest forms up to man. To the idealist this creative urge, or *nisus*, toward increasing diversity and perfection indicates the reality of an ultimate Spirit; to the biologist the subjection of the cosmic process to law and its tendency to produce ever newer and higher forms of life suggests some "vital principle" behind it all. Both idealist and mechanist are agreed that creation is not an instantaneous act, but an eternal process. Evolution is not a mere passive unfolding of which each step is rigorously determined by the preceding, but a process of active reconstruction, conditioned by the materials of nature.

It is significant that the renaissance of vitalistic doctrines today to a position of importance in contemporary thought has been due to its struggle against the very materialist philosophy that would destroy it. Its opponents have actually been the means of its rebirth, purifying it of errors and strengthening its claims. The prophecy of Gustav Wolff in 1890 that the

fall of Darwinism would bring a simultaneous revival of a great teleology appears indeed to be fulfilled today. For on all sides—in the camps of philosophers and scientists, materialists and idealists—we find a growing belief in the purposive character of life—that life is something more than matter—that behind biological phenomena there is an urge, a “productive imagination” that aids in the process of evolution.

Anticipating the views of present-day teleological scientists, Liebig, several decades ago, expressed the limitations of chemistry in dealing with vital phenomena. He argued that although chemical and vital forces are closely related—the chemist can produce all kinds of organic substances—yet “chemistry will never be in a position to create an eye, a hair, or a leaf.” The form and qualities of the simplest groups of atoms, he said, are determined by the operation of physico-chemical forces, but the form and the qualities of the higher and organized atoms are conditioned by the *vital force*. In his opinion, the anti-vitalistic materialists claimed too much: “Only an insufficient acquaintance with the forces of inorganic nature can account for the frequent denial of the existence of a special force in organic beings, and for the ascription to inorganic modes of action which are opposed to their nature, and which contradict their laws.” There is more than mere mechanical causes—an additional cause “which combines the elements in new forms so that they gain new qualities.”

Liebig's scathing criticism of the mechanists of his day who attempted to explain everything in terms of physico-chemical action deserves to be shouted in the ears of present-day mechanists who still cling to an out-moded Darwinism. He scored the dilettanti “who have strolled as far as the portals of scientific research, and then claim the right to discourse to an ignorant and credulous public how the world and life really arose, and how far we have got in the solution of the deepest problems—of whose disquisitions on the relation

of body and mind nothing remains when divested of all their gaudy trappings but the single assertion that we can no more think without a brain than walk without legs." So, today, the mechanists, seeing matter as the "sequence of events," have decked all phenomena in such trappings, in their efforts to prove that organic activity obeys similar laws, and *only* those. Before the use of the microscope in study of minute organisms, they explained everything as the operation of an "ultimate law of life"; now the discovery of the structural character of microscopic bodies has made them as dogmatic in support of "mechanical principles."

Many of our leading scientists, however, are beginning to realize the limitations of purely mechanical interpretation, and confess that there is a point beyond which investigation cannot go. Typifying this open-minded attitude is J. S. Haldane, who says:

Physiological investigation has carried physiological knowledge to a point where the mechanistic speculations of last century no longer afford any prospect of understanding life; but a little consideration is sufficient to show us that from the beginning there was not the slightest prospect for a complete, systematic treatment of biology as part of physics and chemistry. . . . One often meets the statement, repeated parrot-like by various persons, that scientific physiology is progressively revealing the mechanism of life. In the light of actual progress this is quite untrue, and can only be described as claptrap.

Such candid remarks from one of the most outstanding biologists shows that biology today, although not necessarily agreeing with, is becoming more and more sympathetic toward the vitalistic theories of such philosophers as Bergson and Driesch. Bergson agrees with the mechanists that the vital order presents the same character and performs the same function as the physical, but contends that there is something beyond the mere mechanical action in the development of the living organism. The attempt to link vital phenomena with mere mechanical activity is, in Bergson's opinion, due

to the stressing of superficial resemblances. Heredity not only transmits characters; it transmits also the impetus in virtue of which the characters are modified—this impetus is vitality itself. The physical order is “automatic”; the vital order is “willed”—one acts blindly in response to stimuli; the other chooses the road over which it will travel, the direction in which it will go. Life, indeed, is attached to matter, riveted to an organism that subjects it to the general laws of inert matter. But in life there is a constant effort to remount the incline that matter descends. “Everything happens as if it were doing its utmost to set itself free from these laws.” Thus reality is essentially creative, productive of effects in which it expands and transcends its own being.

Like Bergson, Driesch concedes the necessity for mechanical arrangements and processes, but considers them as the means, not the ends of life. Starting out with a simple arrangement as the mere sum of “things” (atoms), he shows that through the process of “becoming” (evolution), this arrangement may be transformed into a unified whole—a definite “something” or new factor not present before. This type of becoming Driesch calls “unifying” or “individualizing” causality. If it passes through several phases of becoming in succession, all controlled by the unifying “causality” (or “entelechy”), this is the “evolution” of the system—that is, every singularity of becoming that leads to the unity as the final end may be called purposive or teleological.

Influenced no doubt by such vitalistic theories, numbers of leading biologists today have a familiar feeling that there is something outside the life-process not explicable by purely mechanical means. G. von Bunge, whom one can hardly accuse of any mystical bias, has expressed himself in this manner: “The more thoroughly and conscientiously we endeavor to study biological problems, the more we are convinced that even those processes already regarded as explicable by chemical and physical laws are in reality more complex,

and at present defy attempt at mechanical explanation." This statement is of particular significance when we recall that von Bunge has been successful in creating synthetically certain organic forms found only in the human body.

In their monumental work, *Outlines of General Biology*, Sir J. Arthur Thomson and Patrick Geddes seek to do justice between both mechanistic and vitalistic doctrines. Not committed to any preconceived doctrine themselves, they give repeated illustrations of organisms functioning in environment, and of environment's impressing influence upon the organism. For each type of organism, they seek "to appreciate, as far as may be, its psycho-biosis as well as its bio-psychosis—its mind-body as well as its body-mind." They emphasize the indispensable rôle of physico-chemical action in the development of the organism, but only as a phase of process of life. The living-being is not governed by purely mechanical forces, but "exhibits *purposive behavior* in its interaction with environment" (*italics mine*). It grows and multiplies, it develops, it varies and evolves as no mere physical mechanism can do, nor simply chemical process either. "Organic life is based on mechanism," they add, "but transcends it." Hence any biology that denies the significance of mind in evolution is speaking only half-truths.

Rejecting the "positive" vitalism of Bergson and Driesch, Thomson and Geddes are partial to what they term "Methodological Vitalism." This does not reject mechanism altogether, but considers it as a supplementary principle. Mechanistic descriptions are indispensable, but they do not give an adequate account of the life of the organism. Vitalistic descriptions are likewise indispensable—whether the organism is governed by an "entelechy" or is one of a long series of "syntheses," its life cannot be adequately defined in terms of mechanism. Thomson and Geddes grant that the vitalists may be on the right track, but are suspicious of "principles" and "entelechies," and shy at "vital forces" in disguise. They

cannot, therefore, postulate any positive vital principle as the basis of reality, but are willing to consider vital factors as complementary to the mechanical, working in conjunction with them.

Thus between the abstractional Scylla of "vital force" and the materialistic Charybdis is the passage called "Methodological Vitalism." "This," say Thomson and Geddes, "does not postulate any 'vital force,' 'biotic energy,' or 'entelechy,' yet reacts from the attempt to coerce the organism into the framework of mechanism. It says in substance: 'There is a chemistry, a physics, a mechanics and dynamics of the living organism—but when they have finished their ledger, the description is biologically inadequate.'" Take the illustration of the Aberdeen swallow returning home after a long sojourn in Africa, thousands of miles away. The mechanist would say this was due to the same mechanical causes that make the movements of comets predictable. But the swallow differs from the comet in showing a purposive behavior, "a power of enregistering individual and racial experience, and a capacity for varying and evolving."

So impressed, in fact, have biologists become with the purposive nature of life that some are beginning to doubt if there is really any such thing as automatism. Sir Arthur Dendy, for example, in his *Outlines of Evolutionary Biology*, asks the question: Does an amoeba do anything really automatically or spontaneously, or are all of its actions the result of the application of external stimuli to the explosive molecules of living matter? Is the organism merely a machine run by the environment, or is it something more? This brings us face to face with the age-old question of the existence of an animating principle or "soul" which exercises some sort of control over the mechanical processes upon which the life of the organism depends. Professor Dendy concedes that the theory of vitalism, by postulating the existence of an animating principle, or vital force, in all living things, enables us to

avoid many difficulties, but doubts if it really explains anything. He feels, in fact, that by more intensive study and experimentation of vital phenomena, we can interpret their behavior more fully in mechanistic terms. But, he adds significantly, "this is a very different thing from saying that chemistry and physics will ultimately yield a complete explanation of vital phenomena."

In similar vein, Alfred J. Lotke, in his *Elements of Physical Biology*, holds that the operation of a fundamental purpose or design in nature can neither be proved nor disproved.

We are, therefore, at liberty to believe in such a purpose. This is an occasion for the legitimate exercise of faith. We may, if we will, embrace this purpose for our own. Such will spells ultimate survival. . . Selection, then, would seem to point the way toward a will, in conformity with that general principle which we may describe as the supreme purpose of the universe.

Although not sure of any "supreme purpose" of life, yet Herman Reinheimer, in his *Symbiogenesis*, feels that contact with the external world, and the "necessity to vibrate in tune with the biological world from within may be said to be responsible for the genesis of the nervous system and of organic consciousness." Something more than the mere action of the environment, then, is necessary to account for its growth and development. The whole question of the origin of life is so complex that it is as difficult to say whether a purely vitalistic impulse or a physico-chemical past started it, as to state which came first, the hen or the egg. Perhaps the first impulse was a blending of both psychical and mechanical forces. If so, then the cramped formula of the mechanists, says Reinheimer, needs to be discarded. Life cannot be measured in parts, but "its greatness is manifest only in its wholeness, its unifying totality."

There is not only a decided leaning toward teleological explanation of organic behavior in biology proper, but the search for the "unifying totality" goes on apace in contem-

porary psychology. A well-known psychological explanation of vital activity is von Hartmann's theory of the "Unconscious," which plays the same part in the development of organic phenomena as the *élan vital* does for Bergson. Like Driesch's "entelechy," von Hartmann's "Unconscious" does not work in and through the material factors of the organism, but from the outside in. Just what the "Unconscious" is von Hartmann shows from a study of the behavior of certain animals after decerebration. The fact that certain acts continued even after removal of the brain proved to him that the "subordinate nerve-centers must also have a consciousness as well as the higher consciousness correlated with the brain." Thus, there exists in men, says von Hartmann, an unconscious will, guiding their behavior, whether or no—just as the "censor" of Freud looks on from the unconscious, and steers the conscious mind into proper conduct.

What the "Unconscious" is to von Hartmann, the *élan vital* to Bergson, or the "censor" to Freud, the "soul" is to William McDougall. Perhaps the most outstanding exponent of the causal efficacy of the psychical factors in civilization, he has crossed swords on many occasions with those who believe in only one type of causation—the mechanistic. In his *Body and Mind*, for example, he answers the argument that life comes from matter by saying that if life appeared on earth after inorganic matter, "it was due to the cooperation of a new factor." Here, in truth, is the key to the vital force theory—the presence of a "new principle" out of material phenomena, aiding them in their development toward the producing of the organism. To McDougall, this "new factor" is the "soul," which "possesses, or is the sum of definite capacities for physical activity and psycho-physical interaction." The soul is for him a genuine reality, with a unity and identity of its own, a center of influence and energy, using the body or matter as a tool to work out its purpose. In this wise has McDougall paved the way for the highly significant

thesis (developed in his *Modern Materialism and Emergent Evolution*) that our own voluntary actions are instances of truly teleological intervention in the course of physical events.

This growing recognition of the influence of design upon causal processes is manifested today particularly in the doctrine of "emergent evolution" and the *Gestalt* psychology. Many thinkers of different schools now find in "emergent evolution" a common meeting-ground for their different views, although few are aware just where they are tending. The *Gestalt* psychologists themselves seem primarily interested in the principles of "psycho-physical parallelism," while certain emergent evolutionists posit God as the basis of an evolutionary system, or revel in a worship of Pantheism. Most significant, however, is the fact that a number of leading biologists hail the doctrine of emergent evolution as a welcome relief from the subordination of biology to physics, and are beginning to realize that life is more than a fortuitous concourse of atoms, or a mere sequence of events that takes place in a world whirling aimlessly in space.

Thus, today, biology, long tied to the apron strings of physical and mechanical explanation, has at last discarded the narrow dogmatism of materialism, and seeks a "more beyond" in the interpretation of vital phenomena. The increasing tendency of scientists to recognize that reality cannot be measured entirely in terms of chemistry and physics, but that, perhaps, there is some "vital force" or "unifying totality"—call it what you will—beyond their observations and calculations, is gradually breaking down the barrier between the mechanists and teleologists. Biologists and psychologists, formerly dogmatic in their adherence to purely mechanical theory, now converge in their beliefs with the idealist philosophers and the students of religion that behind all vital phenomena mayhap there is a *Mind*, a purpose, guiding and directing the organism along its way.

EDITORIAL NOTES

THE PERIL OF REGIMENTATION

ONE of the characteristic tendencies of the present time is the regimentation of life in all of its aspects. This is in part due to the prevalence of a mechanizing attitude of mind. Our machine age very readily adapts the genius of machinery to the various areas of life. That involves fitting ideas and institutions into a framework, so that the interrelationship of the parts is evident.

The more that machinery becomes a model for thought, the less is personality recognized. The attitude was well expressed by Galileo as he watched the swing of the pendulum in the Baptistery at Pisa: "It moves by itself." It was but a short leap from the idea of self-motion in a pendulum to the same idea in the universe at large. The mechanizing habit knows no modesty. It even invades the realm of personality itself, and attempts to depict the life of man as comparable to an intricate bit of machinery. It would treat men as gadgets, serviceable but hardly indispensable. That is one of the sources of regimentation. Men must be fitted into the social organization and related to one another on the analogy of the parts of a machine or of the machines in a manufacturing-plant.

Another source of the growing tendency toward regimentation is the persistent expansion of military organizations throughout the world of Western civilization. The size and effectiveness of its army are among the important criteria by which a nation's place in the sun is judged. Ever since the heyday of the Roman Empire the military organization has offered a pattern for organizing the state. Today we see great nations being stampeded by the efficiency of such a pattern, and attempting to use the army as a blue-print for

designing the edifice of state with results that are perilous to peace both within and without. A regimented state is a menace to democracy, and a threat to international good-will.

The account cannot be settled by listing the debit items only. The advantages of a well-organized political system must be cordially recognized. Order is usually preferable to confusion. But there is more than one way by which order and efficiency can be secured. If it be bought at the cost of personality, the price is too high. On the other hand, if it be secured through the interaction of free persons, organizing themselves for the common good, the benefit derived is enormous. Organization enforced from the top is a poor substitute for that which is effected from beneath. The one is autocratic; the other is democratic. The former operates by coercion; the later functions by persuasion. The first calls for obedience; the second challenges cooperation. One makes puppets; the other, comrades.

THE REGIMENTATION OF RELIGION

It is not surprising that the tendency toward regimentation should invade religion. Religion exists only in people who are religious. It is nothing if it is not a personal attitude and a way of living. At a time when minds are falling into the prevailing tendency toward regimentation, people who are concerned with religion naturally follow the trend. There are two ways in which the attempt to regiment religion have operated, one ecclesiastical and the other theological.

The German Government, under the domination of Herr Adolph Hitler, is making a bold effort to bring the entire Protestant church into a unitary system. The Reich-Bishop is a Government appointee, a kind of generalissimo in command of the ecclesiastical establishment. Ministers are required to swear fealty to the Chancellor and the Reich-Bishop in that order, and to promise to obey the mandates of Govern-

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ment which reserves to itself the right to legislate in religious affairs. Whether or not it is planned ultimately to include all the Christian churches, Catholic as well as Protestant, within this one organization is not yet clear, but many have the impression that such is the ultimate aim.

It is exceedingly doubtful whether the German effort to regiment the church will succeed. There is something in the character of religion that Herr Hitler and his Government have failed to understand. Students of history know that no effort to compel people to be religious in the same way has ever succeeded. The emotions play a most significant part in the religious life, and no political power can coerce people into a standardization of their emotions. Religion, to repeat, is a way of living, and its vitality depends on its freedom to express itself in accordance with the felt needs of people. Where such freedom is denied, either religion will become decadent, or it will burst the fetters by which it has been bound. The Christian faith runs too deeply in the lives of the German people for one to suppose that it will die, or that it can be run into a political mold. The land of Luther, Schleiermacher and Ritschl will surely rise in the cause of Christian freedom.

AND THEOLOGY

IN his recently published Hibbert Lectures, *The Revolt Against Mechanism*, Doctor L. P. Jacks has, with his usual penetration, pointed out that "System, in the form of theology, has the same place in religion that mechanism has in the universe at large." Mechanism is good as a scientific method, as he shows, but may wrongly be permitted to dominate the conclusions of science, and thus become a tyrant. That is perfectly true, for there are more things in heaven and earth than can be fitted into a systematic philosophy—or theology.

It would be a mistake to give all the credit, or blame,

to mechanistic thinking, for the effort to reduce theology to a system. We must also take into account the part played by logic. To be sure logic is a science—the science of correct thinking. The human mind, when it essays to think correctly, will not brook contradictions. If something be true, it is impossible to believe that its contrary is also true, unless the universe be hopelessly dualistic. All of this endeavor to think clearly has directly influenced theology. Theologians have shared in the unwillingness to admit the truth of contradictory assertions. It has been felt that it would be a disservice to the cause of religion to deprive it of the best methods and categories of thought. The endeavor to systematize theology has emerged from the conviction that our Christian beliefs about human nature, God and the future are so closely knit together that they are capable of intellectual regimentation. The aim was worthy and the method excellent, so long as logic was not given the opportunity to tyrannize.

The data for theology are the experiences of people when they are religious. It would be quite right to insist on the guidance of logic if religious experiences were always or even usually submissive to logical tests. The difficulty is that people are not religious according to any prearrangement, human or divine. Some people naturally tend to be logical, others are more inclined to be mystical. Some are concerned that their beliefs be in accordance with the best scientific method; others are more occupied with the practice of piety and make belief subsidiary. The dominant trend with some religious folks is intellectual; with others it is practical; with still others it is more emotional. To subsume them under one logical category is impossible. None can gainsay the fact that Albert Schweitzer, Karl Barth, Billy Sunday, Kagawa and Gandhi are all sincerely religious men. But the man who would fain construct a system of theology from their beliefs would have a sorry time of it. Religious experiences are much too multiform to admit of such regimentation.

Then, too, there is a sense in which contraries are true. Experience has its dual aspects. Some are evil; others are good. Some are trustworthy; others are deceptive. Some are beautiful; others are ugly. Even religious experiences are at times paradoxical, as the Barthians are at pains to emphasize. Human nature has both divine and diabolical aspects. The higher climbs and the lower falls are alike human possibilities. The systematizing of motives and tendencies so diverse would require a good deal of mental jugglery. No sooner is a system devised than exceptions begin to appear for which some explanation is demanded.

The recognition that religious experience has to do with the imponderable and the inexplicable must not be construed as an argument for throwing logic to the winds. But the theologian must begin with the facts of religious experience, and make his interpretation accordingly, rather than beginning with a system of ideas, and trying to regiment experiences in harmony with the system. He is indebted to the scientists for furnishing him with a method whereby he may observe, analyze and interpret his data. Perhaps theology has suffered from being too much regarded as an end in itself instead of a means to the further enrichment of life. Its aim is to enable Christian leaders to be better guides to enlarging experience, rather than to offer mechanisms for regimenting orthodoxies and heterodoxies.

BOOK REVIEWS

The Gospel of the Hellenists. BENJAMIN W. BACON, D. D., Litt. D. (Oxon.), Sometime Buckingham Professor of New Testament Criticism and Exegesis in Yale University. Edited by CARL H. KRAELING, Ph. D., Assistant Professor of New Testament Criticism in Yale University. New York: Henry Holt & Company. 1933. Pp. xiii, 432. \$4.00.

IN the long history of critical study of the New Testament there have been few scholars who have been as consistently original and provocative as the late Professor Bacon. There are but few phases of his beloved field of investigation that have not been examined afresh and reevaluated. His views have not always been accepted; they have always commanded respect. Endowed with an uncanny memory, a completely limitless ability to take pains with the veriest minutiae of criticism, a love for his work which kept him delving and writing at an age when many men are glad to rest, he achieved a merited fame which has made his name familiar and respected wherever the New Testament is studied. In addition to his rare ability as a scholar was coupled a genuinely devout and winsome personality. Familiarity with the sources upon which he worked never brought contempt. Ruthless in stripping away what appeared to him spurious and legendary accretions, he none the less preserved the sincerest reverence and love for the Wonderful Words of Life. The thanks of the world of scholarship go out to his successor, Professor Kraeling, for his readiness to undertake the tremendous labor involved in revising and editing the present manuscript, which death prevented Professor Bacon from himself completing. Thus, even though dead, he yet speaks.

In many ways the present volume is parallel to his earlier (1930) *Studies in Matthew*. As in the former volume, he seeks here a new solution to an ancient problem. The view which has gained almost universal support among historical critics, that the Fourth Gospel is of practically no value as a source for the actual sayings and doings of Jesus of Nazareth but is invaluable as a source of knowledge for the development of early Christian thinking, receives brilliant support in this volume. As the title suggests, Professor Bacon sees this Gospel as the manifesto of Hellenistic Christianity. The author was familiar with the earlier Synoptic Gospels, but did not write to supplement them as has been commonly asserted. Rather he wrote to supplant them with a truer evaluation. He wrote late enough to know them, but early enough to

escape being overawed by them. All evidence leads to a date about 100 A. D. for the composition of the Gospel which consisted of the expansion of a series of festival discourses into a narrative of the life of Christ.

This resulting Gospel did not find early favor. For forty years it continued in comparative obscurity. Then it emerged to gain a place in the sun. The cause of this altered status, which eventually meant canonicity, was the editing it received about 140 A. D. by a nameless Christian. This latter figure—Bacon calls him R—not only rearranged and otherwise altered the earlier work, but by the appendix (chapter 21) assured it canonical rank as the production of an apostle.

Tradition has called the author of the Gospel John the son of Zebedee. This totally inaccurate notion has resulted in a complete misunderstanding of the Gospel. The familiar picture of John living to a ripe old age—the only member of the Twelve to escape martyrdom—is destitute of support. The John of the Synoptic Gospels and the John of tradition are totally distinct. Actually the son of Zebedee was a pillar in Jerusalem, not Ephesus from which the Gospel came, and suffered there an early martyrdom.

A singularly complex chain of events led to the later tradition connecting him with Ephesus and the Gospel. In this tradition the book of Revelation played an important part. This latter was composed in Ephesus about 95 A. D., probably by one of the daughters of Philip who in later years emigrated from Caesarea to Ephesus. She embodied Jewish tradition from Jerusalem with her own recollections of the part played by John who many years before had come to aid her father in Samaria, adapted them to meet the contemporary crisis in Asia Minor, and gave them out under the ægis of John. Finally the resulting book acquired local favor as the product of the aged apostle. A little later the author of the Gospel wrote—also in Ephesus. In his writing appears a nameless “beloved disciple”; although he does not call him John, he almost certainly had John in mind. Then after forty years the editor (R) in his study of the Gospel reaches the conclusion that not only was the “beloved disciple,” who acted as the aged witness and guarantor of the truth of the account, John, but that he was the actual author of the book. This he asserts—although guardedly—in his appendix (chapter 21). Thus arose the tradition that the Ephesian elder—we are justified in calling him that since 2 John and 3 John as well as 1 John all came from the pen of the Evangelist—was John the Apostle.

This growing tradition is tangled by two other matters. From the second century reference to an “Elder John” of Ephesus has been made.

This has tended to muddy the whole discussion and to confuse the issue. Thus it was easy to say: Since the Revelation and the Gospel were manifestly from different pens, but the former asserts to be the work of a "John" and the latter appears to be, the solution is that the Gospel was the product of the Apostle, the Revelation, of the Elder. But actually there never was an Elder *John* in Ephesus.

The other problem is the curious alteration of the character of John, the son of Zebedee, into the picture of the beloved disciple. Here Bacon makes a daring suggestion. The alteration is simply the result of an early confusion and blending which took place in Jerusalem of the Galilean John the son of Zebedee with another John, the one surnamed Mark. The latter had a mother Mary whose house in Jerusalem served as an early Christian center. It is this other John dwelling with his mother Mary that lies back of the curious and unhistoric legend of the Fourth Gospel that the beloved disciple took Mary (Jesus' mother) to his own house. Thus the tradition of the long life of John, his exile in Patmos, and his subsequent sojourn in Ephesus is quite unfounded.

All this may be true—it is so complicated, however, that it makes one's head swim—but it appears to me that another far simpler and equally plausible hypothesis for connecting the figure of the Apostle with the Gospel is possible. In fact, Professor Bacon provides all the material for the hypothesis and at times seems almost about to phrase it, but, unless I am mistaken, he does not quite reach it. The Fourth Gospel is intended to supplant the Synoptics. The bulwark of authority for them is their dependence upon Peter, their spiritual father. To combat or at least to rival them, clad as they are with such support, the new Gospel must have an apostle as author and one no less important than Peter. Peter was the one Jesus had commissioned to especial authority; but there was another one whom he especially loved. Obviously this (imaginary?) member of the Twelve must have been in the inner circle of the chosen three—Peter, James, John. Peter was excluded by the nature of the case; James' death was well known and was attested by Acts. Thus the Ephesian author cast his lot and the lot fell on John.

It would be most unfair to suggest in this fragmentary review that the question of authorship is the only problem in the book. In his attempt to prove that the Gospel is the manifesto of the Hellenistic wing of Christianity, to which Paul belonged, his discussion of the situation in Asia Minor and his minute—better said, his microscopic—analysis of the book, his brilliant observations on the Prologue, and his reiteration that the desire to combat the disciples of the Baptist and to swing them into the Christian fold was one of the principal aims of the author—all

this makes the volume of very real value to the student of Christian beginnings. With regard to this last point, it may be mentioned that Bacon gives what seems to the present reviewer the most plausible explanation for the transfer of John the Baptist from the Jordan to "Ænon near to Salim." This was due to the fact that the author of the book made a tour of the Holy Land and was shown the Holy Sites, quite as the modern tourist. At the time of his visit there were disciples of John in Transjordan and in Samaria. Hence he transfers to the latter of these sites the activity of the Baptist's and leaves Judea free for Jesus' ministry.

No brief review can do justice to the book. Views which may seem wild, even grotesque, when baldly phrased, appear in a totally different light in their full and careful statement. The volume is not easy reading. Bacon might well have said of his work, as Browning is said to have of his, no one should understand what he was talking about by any casual reading. If one is willing to dig deep, and stay down long, he will come up with much valuable ore—and also a severe headache.

MORTON S. ENSLIN.

A Primer for Tomorrow. CHRISTIAN GAUSS. New York: Charles Scribner's Sons. 1934. Pp. 308. \$2.50.

THE Dean of Princeton has given us in very truth "A Primer for Tomorrow." His subtitle "An Introduction to Contemporary Civilization" is hardly sufficient as a description, for his work goes beyond that to become by the clarity and force of his interpretation a challenge of the highest order. He not only lets us see the world we live in but he shows the way to a *world* that does not lie beyond the creative resourcefulness of man and which has the allure of stability and scope for the increased energies and power of the modern spirit.

In a style that is lucid and direct, and with wide ranging knowledge that makes his pages stimulating and persuasive, he sets forth an analysis of our modern culture. After an introductory discussion of the nature of civilization and of the two chief factors which have formed its background, the change in the source of authority and the reversal of the time sense from the past to the future, he examines successively—Religion, Capitalism, Science, Nationalism, and brings the discussion to a head in a chapter on the Conflict of Forces. The next four chapters have an eye more particularly to the American scene. "Can America Live Alone?" "The Transformation of the Modern State." "The Disintegration of Capitalism." "Will There Be Social Revolution?",

returning to his main problem in a concluding chapter on "The Prospect."

The Dean's argument is singularly free from weakness. Our modern civilization has been formed by the tri-partnership of Nationalism, Capitalism and Science. Religion from the dawn of our modern era has steadily been withdrawn as the informing influence of the major interests of man—from art, literature, politics, business, science, education, and is all but a negligible factor in our culture. This tri-partnership produced the age of progress and upon its continued unity the stability of our civilization depended—a cooperation, however, which did not continue. The beginning of hostility within our culture has wrought the havoc of the present.

The end of the period of colonization and imperialism forced the nations in upon themselves. But capitalism is essentially international and science depends upon free interchange of findings and a cooperation which disregards national interests. The conflict was inevitable and cannot be resolved without a fundamental change in our culture.

The Dean has not failed to make capital of the recent disclosures of the Armament interests—a trade which is international in scope and which has been made possible by the contribution of modern sciences. In this phenomenon alone the bankruptcy into which our modern culture has fallen is clear. The framework of our present civilization cannot endure but for a season. If we are to save our civilization from collapse religion must once more come to inform the major interests of man, not the old authoritarian religion which has run its course, and has rightly been discarded, but a religion that is imbued with the pre-eminence of human values. Whether this will come about the Dean does not say. He is not unaware of the difficulty for the modern man of achieving that sense of a higher good than inheres in material things or is to be found in the evanescent satisfaction of the senses—but unless he does he must weakly decline into the death of the culture.

His discussion of religion is one of the best chapters in his book, for it is not with the health of the churches that he concerns himself, as compared with last year or a quarter century ago, but with religion as compared with the immediately preceding era of the Middle Ages and its almost imperceptible withdrawal from the major areas of man's interests through to the modern period of history. His conclusions can hardly be refuted.

But his discussions of the threat of science evoke the more serious consideration, for our world is a world dominated by science and the adherents to the dogma of its sufficiency are legion. The Dean attacks

the faith on two fronts—the inadequacy of science to deal with the whole of life. He deems its proper sphere to be the physical world that does not change and eliminates it from the sphere of the human spirit which being creative is not subject to scientific measurements. On this score the Dean is least convincing, or at any rate leaves room for a strong counter-attack. But on the second front he seems conclusive. Science is a moral. Science works without reference to the "good" in any moral sense, and while its findings are more often than not contributive to human welfare, its findings may be and often are destructive. Science in itself provides no control which assures its work to be an unadulterated blessing.

A Primer for Tomorrow cannot be too highly praised. It is a wise word well spoken in a decisive hour when decisions will be far-reaching.

A. HERBERT HASLAM.

Home Missions Today and Tomorrow: A Review and Forecast. Edited by HERMANN N. MORSE. New York: Home Missions Council. Pp. xvi, 419. \$2.00.

RARELY does a more important book in Christian strategy come to this reviewer's attention. What *Re-Thinking Missions* was expected to do for the cause of Christianity abroad, this document is intended to accomplish for the same cause at home. After fact-finders had worked for six years, a Special Committee of Review and Forecast took their findings under consideration, appraised them, and now presents this comprehensive and arresting approach to the home missionary enterprise. It is a timely volume not only because it deals with a theme of paramount consequence for the church, but because it presents the church at the parting of the ways and imposes upon its leaders the necessity of choosing what shall be the policy of the Christian movement in a radically changed world order.

Home missions were established on an expansive scale during the nineteenth century. Their agricultural and colonizing interests predominated in the minds of Americans. Today the urban frontier has displaced the rural one, with the result that social rather than geographical issues challenge the church. The industrial city presents fluid areas of population, economically, racially, ethnically, culturally conditioned. Some sections have lost all sense of definition due to intrafusion of emigrant peoples. There is no longer any homogeneous community life to which the Christian cause can minister. On the contrary, strange and inhospitable situations disturb Christian leaders. *Home Missions Today and Tomorrow* presents this realistic picture in a most timely manner. The committee does not blink the futility of much that is perpetuated by

a static church in a genuinely flexible situation nor minimize the responsibilities that rest upon churchmen to forge new spiritual highways in human life.

In other words, the diagnostic work of the committee is unusually well done. Successive pages contain treasures of information concerning policies, programs and methods in country and town, among Indians and Jews, Mexicans and Negroes, Oriental and European stocks. When Doctor Morse and his associates turn to the remedial side of their task, the document is not so rewarding. In the face of such transfiguring changes as occupy both the minds of men and the stage of human intercourse, it is somewhat incongruous to read "the evangelistic message has not changed." As a matter of fact, it has. New facets of the Christian gospel are being wrought out in this very hour. Not only the method of its presentation, but its content is being recast. Owing to the effort of the committee on publication to keep the various denominational representatives together in their statement of principles, the prophetic note was necessarily somehow suppressed. "The claims of Christ" are assumed rather than explored in pioneering fashion in these pages. How difficult it is to press them and carry the Christian constituency in their favor, has been evidenced in the reception of *Re-Thinking Missions* in parish circles. And yet this frontier philosophical work is essential to sound procedure. It is to be devoutly hoped that a book, so invaluable to our times, will not be shelved by churchmen because it is not easy reading nor piously comforting. It sounds the clarion call for a new day in basic Christianity in America.

STEWART G. COLE.

And the Life Everlasting. JOHN BAILLIE. New York: Charles Scribner's Sons. 1933. Pp. 343. \$2.50.

INTEREST in the life beyond the grave is still the possession of civilized man, but considerable change has come about in respect to its importance in the living of our present lives. This statement and admission gives us the key to the discussion by Professor Baillie of the important topic which gives the book its title. As far back as the Renaissance itself this slackening of interest and importance begins—so the author believes. Prior to the World War, the movement against other-worldliness kept its increasing sway. Our author thinks, and no doubt rightly, that the war shattered many hopes for a present-world Utopia, and singularly enough points out that in countries where the shock was felt most, the loss of philosophic and religious optimism was greatest. In Germany, the reaction was most keen; in America, much less so.

The chapter entitled "The Proper Claims of Earth" is a fine recognition of the beauty and values of our present existence, and if read wisely would contribute an excellent balance to much lopsided theology and sloppy thinking in our lay church-circles.

From this necessary and highly sanitary piece of work, the author now approaches the historic development of the theories of the life beyond, most of which are quite familiar to the ordinary theological student, but are excellently presented, and very much worth while going over again, and, of course, should be read diligently by lay readers who are not familiar with such studies. A good deal of ignorance lies back of much of our people's opposition to new and better view-points of theology. In this field especially is this true. If only they could come to understand the long and painful journey over which human thought has come in arriving at its present destinations. Professor Baillie presents a scholarly picture in brief compass of this engrossing adventure. He has done a fine piece of work in his chapters on "The Logic of Hope" and "The Nature of Eternal Life." In the first of these chapters is a fine discussion of the problem of maintaining the values of personality while recognizing the infinite claims of God. Nearly all systems of thought suffer from overemphasis in one direction or another. In this discussion we are kept in mind of apparently conflicting claims, both of which embody truths of the most dazzling beauty and the sincerest truth.

Though quite an old emphasis, there is a rare freshness in the view-point of the nature of eternal life. A quotation from this chapter will reveal its charm and worth. "Nobody ever wanted an endless quantity of life until discovery had been made of a new and quite particular and exceptional quality of life."

The closing chapter of the book brings again to mind the infinite wisdom of the Christian view-point. We are strangers and pilgrims and have no continuing city here.

The volume is well worth careful and reverent reading. It is a real minister's book, with much profit to it.

GEORGE FERGUSON FINNIE.

The Unknown God. ALFRED NOYES. New York: Sheed and Ward. 1934. Pp. 383. \$2.50.

THIS is an enticing book, not in its title, but in its author, well-known poet and man of letters. Those familiar with his poems know of his deep religious convictions and his artistic skill in presenting them. In

reading *The Unknown God*, they will discover that his religious convictions are not only "intuitions" as he terms them, but grounded on thorough knowledge of the Agnostics of the closing years of the Nineteenth Century, whose writings disturbed his sensitive soul and offended his reason. At the early age of sixteen he was reading Darwin and Huxley. He accepted the scientific findings. Facts could not be denied; but he was unable to appreciate their attitude toward religion. Young as he was, he was acute enough to perceive how much Spencer knew about the "Unknowable."

In the first ten chapters the author rapidly reviews his reading of Darwin, Huxley, Spencer, whose writings were undermining his own beliefs and striking terror into the hearts of staunch supporters of the Christian faith. It would have been well if Wilberforce and Gladstone, for example, had had Noyes' insight to perceive that science has its obscurantists as well as religion, and that the contest was not really between science and religion, but between scientists, Owen the champion of tradition, and not a very old tradition at that, especially "the fixity of species," and Darwin and his interpreters. In an interesting narrative of his reading he indicates how even Haeckel is among the "unconscious prophets." In brief, Noyes had been able to see beneath the surface and discover that "the affirmations of men of science are far more to be trusted than their denials. After giving glimpses of his intellectual pilgrimages with scientists, he journeys with philosophers and with poets and musicians and discovers other outlooks. The universe becomes another than that pictured by scientific instruments that enable one to tabulate quantities with precision. Man is no longer awed by "size." Questions of magnitude are irrelevant. Qualities become dominant.

In these and following chapters, the man of letters and the poet speaks. He has abandoned the dwindling road of analysis and entered the broad open spaces of beauty and of ethics. He discovered that the strongest part of our creative literature was its unconscious religion, was more true than Matthew Arnold's observations that "the strongest part of our religion today is its unconscious poetry."

The reader will enjoy both the literary form and the exposition of the author as he leads in the exploration of Greek and Latin and French and German and English literature. To be sure, he can only give directions from selected hills of observation, but the horizons are open for leisurely travel, if appreciation for the truly human has been awakened.

The end of the trail for Noyes is the intellectual confirmation of those deepest convictions that he "had reached by intuition rather than by

reason." For him is discovered the synthesis of truth and beauty and goodness.

The Unknown God is a book of religious experience. It is the testimony of a Christian man of letters. It is really an "apologia" for Christian theism, not for any particular Christian dogmatic. Brought up as a Protestant, and now for about eight years a Catholic, his apologia, as it may be called, is pre-Protestant and pre-Catholic. It is Johannine and Pauline. It is the theism of early Christian philosophic thought. This must be kept in mind, unless too much be read into his use of technical terms, parthenogenesis, sacrament, host, incarnation, the meaning given them in orthodox theology. It would be well if Christian apologists would make *The Unknown God* a guide book in method and in literature to be mastered.

MILTON G. EVANS.

The Revolt Against Mechanism. L. P. JACKS. New York: The Macmillan Company. 1934. Pp. 77. \$1.00.

IN these lectures delivered under the auspices of the Hibbert Trust in 1933, we have the well-known editor of *The Hibbert Journal* in his most vigorous style. He begins by quoting M. Loisy's definition of religious faith as "an effort of the human mind, imagination, intelligence and will, to break through the mechanical framework of the natural world." But mechanism against which religion is a protest is much more varied in form than Loisy's interpretation. It includes not only material mechanisms, but also thought systems whether philosophical, theological, economic, or what not. Against all such imprisonment the mind is a rebel. It is the nature of faith to abhor surrender in all such circumstances.

Doctor Jacks' position is that we should not anticipate a time when machines will be destroyed, but when they will be mastered. In the present situation it is easy to be superficial. For instance there is not much avail in crying out for the destruction of armaments, because in times of excitement, it is easy to convert tools into weapons, as we saw during the World War. It is much more important to secure an intelligent mastery of our tools and machines. The real alternative is in the human uses to which machinery is put. The selfsame machine possesses possibilities for both evil and good. In the last analysis the Economic Conference and the Disarmament Conference are facing the same issues. There is ground for hope in the fact that there are so many creative forces rising in revolt against the tyranny of mechanism. Religion reenforces that spirit of optimism.

A. STEWART WOODBURN.

Can Prayer Be Answered? MARY AUSTIN. New York: Farrar and Rinehart. 1934. Pp. 55. \$1.00.

HERE is a presentation of the subject of prayer that is unique. The author approaches her subject from the observation of practices among American Indians and Italian Roman Catholics, supplemented by experiments in her own life. Her conclusion is that prayer is of great practical value if exercised in a spirit of harmony with the mind working within the universe.

Miss Austin's observations about the art of prayer among the Indians are significant. Among the Paiute Indians prayer is not addressed to a deity, but to a principle operating in all life and accessible to man. This, though impersonal, is called "The Friend of the Soul of Man." There is a recognized technique for approaching this power which consists of rhythmic motions, meditation and sounds, and when the appropriate method is used, desired results are obtained. Prayer to primitive man is an explicit activity of the inner self that puts the individual into vital relation with the principle of nature.

Prayer is described as "a self-originating gesture of the human mind to meet a corresponding gesture working within the constitution of the created universe." Miss Austin feels more interest in Catholic prayer than in Protestant, because in Catholic prayer one participates more in the actual gestures of the prayer process whereas in Protestantism there is a greater tendency to ape the motions of others. This comparison seems to be based on rather superficial observation for there is certainly more spontaneity of form and gesture in Protestantism than Catholicism. The basis for her judgment appears to be the variety of references in Catholic prayer. Prayer to Mary indicates the need for mothering, to Joseph the desire for husbandly care, and to the various saints specific longings with the fulfilment of which the saints' names are associated. That does not mean that there are various personalities looking after these departmental interests of life, but rather that there is accessible in the universe helps corresponding to such relations and requirements.

If one expects a prayer to be answered, the need must be experienced so poignantly that he will be willing to go through all the gestures. And what are the gestures to which the author refers? There is recollection which includes the banishment of distractions and concentrated meditation on the qualities desired. Then there is a complete detachment which consists in permitting the subconscious levels of the mind to come into play. The philosophy behind this is that there is something, she prefers to say a personality, in the universe responsive to such human endeavor.

The analysis of prayer which Miss Austin makes is not like any other

we have seen. The use of the word "gesture" is one to which the reader must familiarize himself. We have in this little book suggestions for a more extended study along similar lines, including material from the practices of devotees of the great non-Christian faiths.

A. STEWART WOODBURN.

Religion and Ethics: An Essay in English Philosophy. WILBUR SPENCER SHERIFF, PH. D. Philadelphia: Published Privately by the Author. 1933. Pp. 75.

THIS is a thesis in philosophy presented to the Faculty of the Graduate School of the University of Pennsylvania. If this thesis is only a "partial fulfilment" of the requirements for the doctorate, the whole must have more than fulfilled the requirements. It demonstrates capability for research, wisdom in selection of material, skill in embodying results of wide and careful reading in brief compass, and critical acumen. Its literary form is above that of the average thesis.

The first brief chapter reports that his study in English moral philosophy uncovers three impressive theories or motifs. The first, "Religion as a Rational Basis for Ethics," is illustrated in the second chapter by citing Thomas Hobbes' and Richard Cumberland's doctrine of "the law of nature"; Nathanael Culverwel's and Abraham Tucker's theory of the "light of nature"; James Martineau's intuitionism, and Thomas Hill Green's idealism.

The second motif, "Ethics as a Rational Basis for Religion," is discovered and described in the third chapter as the theory of "eternal and immutable morality," represented by Ralph Cudworth, and "rational intuitionism," by Samuel Clarke.

The fourth chapter discusses the third motif or theme "Religion as a Rationale of Rewards and Punishments" of which the writings of William Paley, Richard Cumberland, Henry Moore, and William Law are referred to as illustrations.

In each chapter critical judgments are expressed, but the last one is reserved for more thorough evaluation, and is appropriately entitled "A Critical Review and Conclusion." This might well have been longer in order to do justice to the critical and constructive ability evidenced by the thesis as a whole.

Doctor Sheriff has done a service to students both of religion and of morality in putting in so compact a form his survey of English philosophy. They will be interested in his conclusion that the English writers investigated have not solved the problem of the relation between religion and

ethics. While some advance has been made in recent years, "the problem persistently awaits solution," to use the author's closing sentence. A necessary step toward solution will be taken when both religionists and ethicists use terminology with more precision. Exact thinking permits no ambiguity, and there is much of it in the so-called scientific treatment of religion and of ethics.

Doctor Sheriff's training warrants the hope that he may contribute somewhat to the solution of the problem that persists.

MILTON G. EVANS.

Biblical Backgrounds: A Geographical Survey of Bible Lands in the Light of the Scriptures and Recent Research. JAMES MCKEE ADAMS, Ph. D. Nashville: Broadman Press. 1934. Pp. 482. \$3.75.

IN this volume we have a popular presentation of the materials suggested by the full title as above. The author is professor of Biblical Introduction in the Southern Baptist Theological Seminary, Louisville, Ky. At the beginning of the Preface he advises that "The purpose of this book is to set forth the relationships existing between the narratives of the Old and New Testaments, on the one hand, and the physical backgrounds which constituted such an important part of the development therein described, on the other." He further states that his method is not distinctly historical, nor chronological, but that he presents a survey of the principal lands of the Bible "as they appear in the progressive realization of the redemptive movement, beginning with Abraham and Israel in the ancient world, and culminating with Jesus and the Apostles in the Roman Empire." Accordingly, as will be readily seen, the theological position back of the narrative is a relatively conservative one, though the author is familiar with those who have approached the historical field of the Bible from less conservative points of view. This fact will make the volume more attractive for many for whom it is intended, and need not lessen its usefulness for others, provided they keep in mind the theological attitude which is natural for the writer.

The work is unusual in the abundance of its illustrations and its numerous maps, particularly because all of these have been prepared for this volume, the illustrations from photographs made by the author, and the maps drawn by his friend and colleague, Dr. Harry Chandler Walker. The reader will find both illustrations and maps informing as well as attractive, the one regret being that the note accompanying each of the illustrations does not include the month and year when the photograph was made, thus avoiding any possibility that the less-initiated reader may

receive an impression that the photograph represents definitely a view of Bible times, when it actually presents what the traveler may see within recent years. This improvement may easily be included in a new edition, or even in a reprint, or new impression.

The reviewer finds some inclination on the part of the author to be apologetic rather than to be chiefly a geographical and typographical narrator. This tendency appears in such phrases as "In all probability" (p. 190), "There is reason to believe" (p. 277), "It may be fairly said," "While it may be admitted," "It is granted," the last three occurring on a single page, 401. If the statement following each such phrase is trustworthy, the statement would be stronger and more pleasing without the introductory words.

Such estimates as the above must be pointed out in a faithful review, while the volume as a whole presents very useful information in an attractive form and should be used by a wide circle of readers, who will be aided in the use of the work for permanent reference by an extensive index which has been prepared by those who have insight into what a good index should be.

FRANK GRANT LEWIS.

The Case for Socialism. FRED HENDERSON. (Revised American Edition.) Chicago: The Socialist Party National Headquarters. 1934. Pp. 146. 25 cents.

THIS little book is the official text-book adopted by the British Labor Party for use in study classes, and adapted to the American situation by the substitution of American illustrations for British. It is a most excellent digest of the political philosophy of Socialism, and one that should be read by those desiring to be abreast of an important current movement. The Socialist contention is that property and industry should be taken out of the hands of private ownership which has resulted in selfishness and unequal distribution of the necessities of life. The people cooperatively as a nation should be their own proprietors. The Socialists propose "to substitute for the present private ownership and control of capital the joint ownership by the whole people, through their organized citizenship, over the means of their own work; the cooperative control by the nation of its own industry" (p. 40).

The Case for Socialism is a severe arraignment of the capitalistic system. It is condemned for its divisiveness, separating people into two classes with the few holding the whip-hand over the many. It has failed to provide people without prejudice access to the means of work without which liberty and a full life are impossible. It has treated men as human machines, paying them wages in much the same way as oil and

fuel are fed to machinery to keep them going. It has led to a multitude of evil practices growing out of the scramble for private profits.

Every man who is concerned with the practical issues of Christian ethics ought to consider carefully the claim and aims of Socialism. In its cooperative emphasis we have an attempt to put into effect the principle of human brotherhood which stands at the heart of Christianity. Mr. Henderson has shown conclusively in his chapter on "Socialism and Human Nature" that it is utter folly to talk about personal righteousness and blink at social and economic conditions that rob life of many of its possibilities for enrichment. "Only a social redemption can free the individual." Our lives are in such a vital and organic sense interrelated that we cannot close our eyes to our social responsibilities. Socialism stands for such a revolution in the social order as will make possible intelligent understanding, intelligent choice, and intelligent action. It believes in the possibility of changing human nature and human relations for the common good, and this is, as the author suggests, "a religious quality in present-day politics."

A. STEWART WOODBURN.

Mental Hygiene in the Community. CLARA BASSETT. New York: The Macmillan Company. 1934. Pp. 394. \$3.50.

THIS book is the mature contribution of a psychiatric social worker who is interested in community clinics and is associated with the National Committee for Mental Hygiene, Inc. The title of the work compasses adequately the nature of its contents. Miss Bassett introduces the reader to the more important functional interests that engage people in the American community and then proceeds to relate the principles of mental hygiene to these interests. She treats in successive chapters medicine, nursing, social agencies, delinquency and law, parents and children, teachers and children, the church and theological training, industry, recreation, and institutions for dependent and delinquent persons. After setting forth the conventional techniques that these various community forces continue to use for the shaping of human personality, she evaluates the processes pointing out convincingly the unfortunate and abusive methods Americans embrace that thwart, arrest and confuse personality. The author does not, of course, overlook the thoroughly constructive personal forces at work in community life. Her chief purpose is to uncover the inferior and pre-scientific ones so that she can bring to bear upon them the light of mental hygiene.

After a careful weighing of the book, the unprejudiced reader will be likely to confess that no one of our social institutions has kept pace

in its service to human life with the guidance that science offers. Medical and legal approaches to man are as handicapped in psychological bearing as home and school are. The church is almost as backward as industry in many of its untoward approaches to living souls. Miss Bassett is not content to make these facts self-evident. In every chapter she proceeds to point out how the institution can enrich its service to people by applying the principles of mental hygiene indeed; her therapeutic interests outrun her diagnostic inquiry. Each chapter closes with an extensive questionnaire which the professional leader may use to determine the measure of fitness of his institution from the view-point of social hygiene. It would be an illuminating discipline for the Christian to rethink the doctrine of salvation in terms of the postulates that underwrite this book. Or, if that is too ambitious a project, it would prove informative to him to revalue the spiritual services of the church with the help of the inquiries which the author raises in chapter nine.

STEWART G. COLE.

Southern Baptist Handbook, 1934. E. P. ALLDREDGE. Nashville: Sunday School Board of the Southern Baptist Convention. Pp. 415. 50 cents.

ONE is impressed with the amount of information assembled in this volume, even recognizing its extent of more than 400 pages. Doctor Alldredge, the editor, is to be congratulated on such a compilation. It consists of three general divisions—Survey of the Brotherhood Movement of Southern Baptists; Record of Southern Baptist Work, 1933, Directories of Southern Baptists. The book is illustrated with portraits and other informing cuts. The attention which it gives to the Brotherhood among Baptists of the South is worthy of special note, this division of the book consisting of about thirty pages, an account which is likely to be of permanent reference value. Summaries of various activities, showing gains and losses for various periods, are likewise useful. The directories of ordained ministers follows the ordinary Baptist custom of a separate alphabet for each state. This plan may be desirable for a considerable proportion of those who use the work, but for current service on the part of many, and for permanent reference on the part of all, it would seem, this arrangement is distinctly unfortunate. This *Handbook*, and others with ministerial names arranged likewise, are certain to be looked upon unfavorably when compared with similar publications in which the names of all ministers are placed in a single alphabetic scheme, the state as well as the local address accompanying each name. One wishes also for changes in the Index, but this is too detailed a matter for discussion in a necessarily brief review and must be mentioned merely without further consideration.

FRANK GRANT LEWIS.

The Dawn of Conscience. JAMES H. BREASTED. New York: Charles Scribner's Sons. 1934. Pp. xxviii, 431. \$3.00.

PROFESSOR BREASTED, the well-known Egyptologist of the University of Chicago, has undertaken in this volume to deal with the sources of our moral heritage in the ancient world. The achievement of moral value is distinctly the most important stride in the history of human progress. We have no record of any attainment in that direction that is comparable with the Egyptian in its antiquity. Our author finds evidences of "the dawn of conscience" in inscriptions that can be dated five millenniums before the Christian era. It is in Egypt that the first traces of social sanctions, social righteousness and social ideals are traceable, for there was a settled culture in that land long antedating any recorded from other lands.

Our author traces the emergence of a moral recognition from early time, its earliest form being based on the conduct of men in their family relations. There was a gradual widening of the area of human relations and responsibilities, carrying with it an extension of the moral order through national to universal application. When Egypt achieved the earliest form of monotheism, it involved for the first time a recognition that moral values were universal in their scope. The extension was not only social but temporal, and the individual's state after death was believed to depend upon the ethical quality of his life on earth.

In Egypt we witness that universal phenomenon—a parallel development between religion and morality. As the idea of God became more refined, moral sensitivity increased, and vice versa. In the age of the Pyramids, it is distinctly recognized that no gifts will be accepted as bribes by God in lieu of a moral character. The symbolism of the balances by which the departed soul was weighed against truth is further evidence of the moralizing of the future state. This intensifying of moral demands expressed itself also in social matters such as the demands of the public on the king and on civil officials.

Doctor Breasted has introduced into this fascinating story of human progress translations from Egyptian sources that help to make the book invaluable to the serious student. In the *Maxims of Ptahhotep* and the *Wisdom of Amenemope* we have fine expressions of ethical discernment. In the final chapter the author shows that the Egyptian literature proved to be source material for the Babylonian and Hebrew. An especially interesting example is Psalm 104 the Egyptian origin of which is clearly discernible. Other examples are quoted from the *Proverbs* and *Jeremiah*,

with parallel passages in Egyptian writers. We are greatly indebted to Professor Breasted for this invaluable study.

A. STEWART WOODBURN.

Administering the Young People's Department of the Local Church. CECIL DANIEL SMITH. Boston: Printed for the Leadership Training Publishing Association by the Pilgrim Press. 1934. Pp. 219. 85 cents.

THIS small volume is significant in different ways. For one thing it is well-printed and substantially bound for such use as its pages imply. Again, the author has written on the basis of wide experience in work with young people and as an outcome approaches his subject with a viewpoint which has been obtained accordingly. Further, it offers very definite suggestions, both from the point of view of the leaders of young people and the young people themselves, and in addition to all this each chapter closes with appropriate lists of books, or chapters of books for further reading. Once more, the book is cordially recommended by Erwin L. Shaver, well-known for his service in the field of work with young people. The utility of the work is further seen as one notes titles of chapters such as Our Goals for Church Work with Young People, Finding and Training Leaders, Meeting the Needs of Special Groups, What Organization Is Needed, Relationships Beyond the Local Church, The Place of the Supervisor. There is no index, but the page headings and the large number of subheadings for each of the chapters in part compensate for this.

FRANK GRANT LEWIS.

The Resurrection of the Dead. KARL BARTH. Translated by H. J. STENNING. New York: Fleming H. Revell Company. 1933. Pp. 213. \$1.50.

Books about Karl Barth have been many, but one by him is an event in contemporary Christian thought. *The Resurrection of the Dead* is far more significant, though less interesting, than *Come, Holy Spirit* (1933), for it carries us directly to the pith of his thinking: that God is God and not man; that Jesus' death and resurrection represent two frontiers (the end and the new beginning) of history; that man is in the midst of struggle, supremely in the tension of life and death; and that Christianity is nonsense without the abolition of death. The book stands with *Der Römerbrief* as Barth's attempt to write commentaries, although in each case the result is more a defense and explanation of a theological position.

The Resurrection of the Dead is about equally divided between the first fourteen chapters and the fifteenth chapter of First Corinthians.

Barth contends that the first part, instead of being concerned with isolated and unrelated episodes in the Corinthian church, is unmistakably preparatory to the rest of the Epistle. The latter half is devoted to an exposition of the resurrection of the dead (the heart of Paulinism) as Barth conceives Paul to have treated it in Chapter XV. Laboriously, ingeniously, and with some clarity Barth tries to unite the two sections of the Corinthian letter.

Barth reveals in the book a variety of subsidiary interests. His thought, born for the most part out of his preaching experiences, is not unmindful of an exalted preaching function. "And now come the accusing—nay, warning—words: 'For some have not the knowledge of God!' . . . These words should be emblazoned on the pulpit steps and similar places, so that pastors may be reminded every time: hence it behooves all of us now, where possible, not to be ill of this mortal disease of not having the knowledge of God" (p. 181). Luther's writings are quoted quite freely. With strong insistence on man's humility one is surprised to read (in his helpful discussion on prayers for the dead): "The reader must make up his mind that even I cannot tell him much that is satisfying on this point" (p. 172). Effective figures of speech distributed conveniently illumine his ideas.

One regrets that an index has not been prepared as an aid to further study.

This is not an ordinary book. In it one discovers a whole system of thought built on the resurrection. Barth's biblical approach is effectively illustrated. God's transcendence is carried to its last line of offense—the victory over death. Here for Barth are the Christian hope and the Easter light. Man's highest duty in the varied experiences in Corinth—and in all the world—is to glorify not man but God. His interpretations bring forth faith in God (or distrust of Barth's convictions). From first to last the book throbs with the author's seriousness.

HERBERT L. NEWMAN.

The Christian Message for the World Today. A Joint Statement of the World-Wide Mission of the Christian Church by Nine Men of Exceptional Experience and Ability. New York: The Round Table Press. 1934. Pp. 203. \$1.50.

IT would be difficult to find another book equal in value to this one with reference to the application of Christian principles to the critical problems of our time. Nine men have written on as many aspects of the world situation, and every one knows his subject.

Henry P. Van Dusen writes on "The Mood of Our Generation."

The temper of the age has encouraged a disdain of tradition and the riches of history, while poor, deluded man needs to see that his prototype appeared again and again in the periods of the remote past. Man lacks perspective. He is spiritually impoverished. His hopes are fastened in the machine and in the amassing of things. At the same time a craving for authority gnaws at his spirit, and there are causes and faiths which powerfully demand his allegiance. The two such faiths that are most conspicuous are Nationalism and Communism. They propose to build a new world. But man, made flabby in the lush worldliness of our day and its easy-going agnosticism, is not prepared for the challenge. Man stands weak, vacillating in an impotent indecision. He is tragically ill-equipped for the issues of the new day. To him the Christian faith must bring its message.

Basil Mathews writes with his usual directness on "The Growing Faith of Communism," which, he affirms, has the essential characteristic of religion in that it proclaims a doctrine and a way of salvation. Communism has the driving force of a sense of destiny. "The New Religion of Nationalism" is expounded by Francis P. Miller. And who better than Bishop Francis J. McConnell could write on "The World Economic Crisis" from the Christian view-point?

The next four themes are these: "The Gospel and Our Generation" (John A. Mackay); "Christianity and Other World Religions" (William Paton); "The World Reach of the Christian Faith" (Kenneth Scott Latourette); and "The Purpose of Missions" (Luther Allan Weigle).

The last chapter on "The Motives of Missions" is by E. Stanley Jones, in which he sums up much of the best in his well-known views on the missionary enterprise. "The deepest place in our motive is the Cross." "Our message is Jesus Christ." "We call him a Saviour because he literally saves." The motive of Christian missions is the production of Christlike character in individuals and society.

Here is a book dealing briefly, but seriously and pointedly, with some of the most urgent questions confronting mankind. It should be widely read by all classes, but pastors especially will find it exceedingly helpful.

JAMES H. FRANKLIN.

Paul: His Heritage and Legacy. KIRSOPP LAKE, D. Litt., Professor of History in Harvard University. New York: Oxford University Press. 1934. Pp. 153. \$2.00.

THE last two or three decades have seen an almost complete shift of emphasis in the study of the rise and development of Christianity. For-

merly the emphasis was almost exclusively theological; to call an interest or emphasis ethical carried with it the suggestion of religious lukewarmness. All this has changed. Among men of ordinary intelligence many problems which were of burning importance a few years ago seem of little or no moment now. As students of history we may be profoundly interested to see just how and when these views arose; the miracles ascribed to Jesus, the Virgin Birth, the Bodily Resurrection and Ascension; for an increasingly larger proportion of men the acceptance or rejection of these views is a matter solely of evidence and of no religious importance whatever.

In the matter of conduct, however, the situation is quite different. Perhaps there is less of a tendency to settle questions by a conscious appeal to biblical precedent; none the less the sanction or disapproval of a man like Paul, not to mention Jesus, continues to remain the last word for many people. For others, however, the answer does not seem so simple. The code of conduct, approved though it may be by the voice of tradition, is no longer adequate. On the one hand, it has far too little to say on many problems now troubling the world; on the other, it appears to lay down rules of which the wisdom is doubtful, the result is deplorable.

Long convinced of this dilemma, Professor Lake has made use of his invitation to deliver the Flexyer Lectures at Bryn Mawr to express his views. The volume is altogether timely and admirable. Too often volumes on the psychology of religion evidence, to the historian at least, that however much the author may know of psychology his knowledge of history—especially biblical history—is nil; it is probably equally true that many historians are apt to limit their investigations to a chronicling of the past without evaluation. In this volume Professor Lake combines an undisputed knowledge of the world of the past with what seems to the present reviewer an almost equal familiarity with things as they are today. It is an unusual combination and makes the volume of more than ephemeral interest, especially since the author is one of those men, unfortunately too rare, who visualize clearly the bounds to their own knowledge and do not stray beyond.

The nine chapters divided into three parts—"The Heritage," "Paul," and "The Legacy"—are an expansion of the thesis; "the Christianity which will survive is neither Saint Paul's teaching about Jesus, nor that of anyone else, not even Jesus himself, but that which is freshly evoked in each generation by the spirit which animated Jesus and Paul in theirs." Here it seems to me we are face to face with the real task of Christian living. If the church fails to sound that note and to teach the men

and women of the future to use what sense of vision they are possessed of, she has failed utterly and beyond the hope of forgiveness. All attempts unduly to simplify the problem, to define "right" and "wrong" on the basis of any decree, be it of God or man, fall beneath their own weight. It is impossible to speak of "good" or "bad." The best we can do is to distinguish between "better" and "worse." There is a difference—too often our legislators fail at their peril to see it—between the ideal of good conduct which it is the business of education to inculcate, and the minimum of good conduct which it is the business of the police to enforce. Thus it is the business of the legislator to lay down sound rules for conduct, which an average man—or somewhat less—will have no great difficulty in observing. On the other hand, the business of the teacher is to make men see a vision of life as they can never live it, and of a world which they can never inherit, so that they will struggle to make that which they pass on to their children approach a little more closely to the vision which they have seen.

Perhaps enough has been said to make some of the readers of THE CROZER QUARTERLY feel that even in this day of depression they could hardly spend two dollars more wisely.

MORTON S. ENSLIN.

Insights Into Modern Hinduism. HERVEY DEWITT GRISWOLD. New York: Henry Holt and Company. 1934. Pp. xii, 288. \$2.00.

HINDUISM among religions is celebrated for its catholicity. It embraces all types of religious movements and sects, mystical as well as practical, philosophical as well as naïve, cultural as well as idolatrous. This is particularly the case with modern Hinduism which is ready to include within its embrace the most diverse elements, and to syncretize them. Since religion is entirely a personal affair, and never exists in the abstract, the best way to understand it is to observe how it ministers in the lives of people who are religious according to distinct patterns of thought and activity. This is the way that Doctor Griswold has chosen for giving us these *Insights Into Modern Hinduism*.

There is no missionary scholar more competent to undertake what this book does for the reader. It gives to us more than a score of studies in the religious life of modern India, any one of which may be taken as a unit. Yet the whole gives us a bird's-eye view of the recent developments such as we have in the late Dr. J. N. Farquhar's *Modern Religious Movements in India*. None of these studies are as comprehensive as Doctor Farquhar's, but they cover a wider range.

With the exception of eight of the twenty-three chapters the author

has chosen to depict the movements selected for description through the personality of a leader. One has only to run through the names of these leaders to realize the variety of influences that have been flowing into the religious life of India in modern times. He brings before us Keshab Chander Sen, Ramakrishna, Swami Vivekananda, Swami Ram Tirath, Krishnamurti, Shiv Narayan Agnihotri, Swami Dayanand Sarasvati, Chet Ram, Sadhu Sundar Singh, Doctor Kurtkoti, Pandita Ramabai, John M. Hyde, Har Dayal, N. Sen Gupta, Mahatma Gandhi and Rabin-dranath Tagore. Each of these men has been the leader of a movement that has made a distinct contribution to Indian life and thought, some undoubtedly more enduring than others. All of them are movements of which Doctor Griswold has personal acquaintance, and several of the personalities were known to him. He has displayed a fine sense of the significant features in each case, and has not burdened his readers with technical details. We are indebted to him for a series of discriminating studies.

A. STEWART WOODBURN.

The Commonplace Prodigal. ALLAN KNIGHT CHALMERS. New York: Henry Holt and Company. Pp. xii, 229. \$1.75.

THIS volume, written by the pastor of the Broadway Tabernacle Church, New York City, "is frankly a plea—passionate, eager—for those who are wasting life, to find a method by which they can lay hold on, can feel contact with—God."

Special emphasis is placed upon the practice of prayer, as is indicated by the subtitle of the book "The Tragedy of Ineffective Prayer." The "white light of reason" is turned upon many common but mistaken ideas of prayer, and methods for making contact with God are described. Freedom is declared to be a fundamental principle, "the only sure method of ever attaining the goal of sonship to God."

The God in whom the author believes is to be felt rather than to be defined. "He is an all-pervading inner passion, a driving force." Finding him changes life. Rightly understanding him brings "such a realization of the constant presence of a trustworthy God that there is no need to fear."

One of the great controversies God is said to have with man is that "he does not believe in the New Earth." He is not willing to pay the price to bring it about now. The price of the New Earth is "to see its necessity, to believe in its possibility, to take each step as it comes without fear of change, confident that the wilderness and the solitary place shall see the glory of the perfect."

The final chapter brings the challenge of the parable of the Talents. The eternal Christ, pictured as "hanging on the cross of man's apathy and man's indifference," refuses to accept the report of the servant who says, "Here is that which you gave me, one life pure and unspotted from the world!" but answers, "It is not enough!"

This book is not easy to lay aside after but one reading. Here are thoughts, wrought out of the personal and pastoral experiences of the author, which have the ring of sincerity and truth. They expose the reader to himself in the light of the revelation of God in Jesus Christ. Somehow it insists that it be gone over again, slowly, thoughtfully, and with a sincere purpose to heed as well as to read.

RITTENHOUSE NEISSER.

BOOK NOTICES

The Tower and Other Verse. THOMAS WEARING. Rochester, N. Y.: Published by the Author. 1934. Pp. 67.

THIS is a little volume of delightful verses from the versatile Dean of the Colgate-Rochester Divinity School. The volume takes its name from the first poem, inspired by the beautiful tower of the Divinity School. One entitled "A Preacher's Saturday Night" strikes a fine note:

"Tell men God loves them all the time,
Tell men to love God through their lives,
And more than ever when the shadows creep
Darkling about the earth-worn soul, and steep
Slopes the last path before the climbing feet."

The Mysticism of Ignatius of Antioch. FREDERICK AUGUSTUS SHILLING. A Thesis in the History of Religion presented to the Faculty of the Graduate School of the University of Pennsylvania in partial fulfilment of the requirements for the degree of Doctor of Philosophy. Philadelphia. 1932. Pp. 75.

AN excellent and penetrating study of the ancient bishop of Antioch, in which it is urged that Ignatius was less of the obsessed disciplinarian and more of the visionary mystic than has been generally admitted.

The Way of Christ. JAMES THAYER ADDISON. Boston and New York: Houghton Mifflin Company. The Riverside Press, Cambridge. 1934. Pp. xi, 163. \$1.25.

THE aim of this little volume is to provide readings and prayers for the use of families where there are children between the ages of eleven and fourteen. And it is excellently designed to fulfil that need. The language and style are simple and direct, and well suited to children of that age. The readings cover the biblical materials, the life and teachings of Jesus, prayer and the church. Professor Addison is very happy in his choice of titles for the subjects, and has given a summary of the Christian message peculiarly adapted to its purpose. In the sections dealing with the teachings of Jesus, he prefers to allow the New Testament to bring its own message.

From Sabbath to Sunday: A Study in Early Christianity. PAUL COTTON, PH. D. Bethlehem, Pa.: Times Publishing Co. 1933. Pp. 184. \$1.50.

WHAT was the cause of the sudden appearance in the first century of a day as significant for Christianity as the Sabbath was for Judaism? If it was a carry-over from Judaism, why did it fall on a different day? Doctor Cotton has attempted the answer to these and other related questions in his very full and careful monograph. It should prove of real interest and value to many ministers and congregations. The research involved must have required much time and effort.

The author stresses, I think wisely, the fact that Christianity was the daughter

of Judaism. She was later deeply indebted to the pagan world and in the course of the years adopted many alien practices, but she sprang from a Jewish mother. This is particularly significant in the matter of the Sabbath. The Sabbath, along with circumcision, was one of the characteristic symbols of Judaism. The early Christians were Jewish Christians. They had become so accustomed to the celebration of one day in seven that this feature was naturally transferred and adopted. On the other hand, they felt they were different from the rest of the Jews. They must have a distinctly different ceremony. With Christ had come the end of the old era. In a word: They were Jews enough to want a day: not Jews enough to want to continue the Sabbath. The "First day of the week"—the phrase itself betrays its Jewish origin—was to be consecrated to their Lord. It was thus primarily the "Lord's Day"; only later did Christians come to refer to it among themselves as Sunday. Soon it was associated with the confidence that the Lord had arisen on that day. But why celebrate that event each week? Why not every day, every month, every year, or at some other stated interval? The answer can only be that practice on that point was determined by their heritage from Jewish custom. In fact, it is not impossible that the choice of the day immediately following the Sabbath was the result at once of reverence and convenience. Good, pious Jews, keeping the Sabbath but desiring to have a special day for their distinctive observance, simply continued the one into the other. But gradually the growing Christian opposition to Judaism resulted in the cancellation of this distinctive symbol but with the continuation of the essentially Jewish practice.

Attention is paid to the contributions that paganism made: the "ladder with lofty gates" of Mithraism with its topmost rung of gold dedicated to the sun; the eventual choice of December 25 as the date of the Lord's birth. Yet all this, while highly significant, was of secondary importance; the Christian Lord's Day is primarily of Jewish origin.

MORTON S. ENSLIN.

The Evolution of the Conception of God. KATHARINE GLASS GREENE, State Chaplain, Virginia Daughters of the American Revolution. Boston: The Christopher Publishing House. 1934. Pp. 368. \$3.50.

THE task of writing a book showing how the conception of God has evolved in the human consciousness is one requiring breadth of scholarship. Such a work would necessarily bring under tribute not only anthropology, psychology and biography, as the present work professes to do, but also archæology, philosophy and the history of religion. This book does not give evidence of sufficient familiarity with these fields to make it a significant contribution. It is particularly deficient from the point of view of the history of religion. The author is without doubt sincere in her desire to exalt Jesus Christ as "the supreme workman of history." It is, however, a dubious procedure to attempt to trace the best in any country and in any field of endeavor to the influence of Christianity, unless Christianity be defined much more liberally than is implied in this work. The book contains a few reproductions of masterpieces of Christian art.

Followers in the Way. H. F. B. MACKAY. New York: The Macmillan Company. 1934. Pp. 207. \$1.75.

THE book comprises a group of fifteen devotional addresses mostly given at All Saints', Margaret Street, London, of which Doctor Mackay is vicar. Chiefly

biographical, dealing with some of the lesser characters of the New Testament such as Gaius, Demus, Diotrephes, and in later history leaders of church and state, such as Constantine, Saint Edward the Confessor, Saint Thomas of Canterbury, Sir Thomas More, the addresses lose value for the general reader because of their Anglo-Catholic motive. Each little "talk" points a moral, either as to the success or the failure of these men to find salvation through faith and obedience to the Church. Consequently, in order to make good the moral purpose, the facts of history are sometimes neglected.

R. E. E. HARKNESS.

Youth and the Homes of Tomorrow. EDWIN T. DAHLBERG. Philadelphia: The Judson Press. 1934. Pp. 160. \$1.00.

THIS book contains a series of plain talks on problems incident to rewarding home-making. Much timely truth is contained in its pages. There is no attempt at dogmatizing, though the author takes a culturally conservative position. He presents both danger and possibilities involved in prevailing courtship and matrimonial ventures in a frank and challenging manner. Much of the content is based directly upon his sixteen years' pastoral experience in city churches. There is occasional reference to more exhaustive studies, though the book makes no pretense to a scientific treatise. The reviewer gets the impression that religion in the form of a devotional faith is "tacked on" to the subject rather than made an immanent impulse in the life-venture.

Mr. Dahlberg is minister of the First Baptist Church in St. Paul, Minn., and a member of the Marriages and Home Committee of the Federal Council of the Churches of Christ in America.

STEWART G. COLE.

BOOKS RECEIVED

RACIAL CONTACTS AND SOCIAL RESEARCH. Papers presented at the Twenty-eighth Annual Meeting of the American Sociological Society, 1933. Chicago: University of Chicago Press. 1934. Pp. viii, 129. \$1.50.

BEYOND DAMASCUS. F. A. Spencer. New York: Harper and Brothers. 1934. Pp. xiii, 466. \$3.00.

CHURCH UNITY MOVEMENTS IN THE UNITED STATES. H. Paul Douglass. New York: Institute of Social and Religious Research. 1934. Pp. xxxviii, 576.

THAT STRANGE MAN UPON HIS CROSS. Richard Roberts. New York: The Abingdon Press. 1934. Pp. 130. \$1.25.

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1935. James H. Snowden. New York: The Macmillan Company. 1934. Pp. xi, 370. \$1.35.

A HISTORY OF RELIGION. Herbert H. Gowen, Milwaukee, Wis.: Morehouse Publishing Co. 1934. Pp. ix, 698. \$3.50.

- WE SEE JESUS. William Pierson Merrill. New York: Harper and Brothers. 1934. Pp. 129. \$1.00.
- CHRIST AND JAPAN. Toyohiko Kagawa. New York: Friendship Press. 1934. Pp. v, 150. \$1.00.
- RADIO TALKS ON RELIGION. Edited by Leonard Hodgson. Milwaukee, Wis.: Morehouse Publishing Co. 1934. Pp. viii, 165. \$1.75.
- DRAMA IN THE CHURCH. A Manual of Religious Drama Production. Fred Eastman and Louis Wilson. Chicago: Willett, Clark and Company. 1934. Pp. xi, 197. \$1.50.
- RELIGION AND REVOLUTION. Adolf Keller. New York: Fleming H. Revell Co. 1934. Pp. 188. \$2.00.
- THE ETHICAL TEACHING OF PAUL. Mary E. Andrews. Chapel Hill, N. C.: University of North Carolina Press. 1934. Pp. ix, 185. \$2.00.
- THE GODS OF MEN. Oswald W. S. McCall. New York: Harper and Brothers. 1934. Pp. 118. \$1.00.
- JUDAISM. Rabbi Morris Lichtenstein. New York: Jewish Science Publishing Company. 1934. Pp. 228.
- RELIGION WITHIN THE LIMITS OF REASON ALONE. Immanuel Kant. English translation and notes by Theodore M. Greene and Hoyt H. Hudson. Chicago: The Open Court Publishing Co. 1934. Pp. vi, 200. \$3.00.
- JAPANESE BOYS AND GIRLS. Nashville, Tenn.: Sunday School Board of the Southern Baptist Convention. 1934. Pp. 26. 10 cents.
- THE CHEQUE BOOK OF THE BANK OF FAITH. Charles H. Spurgeon. Nashville, Tenn.: Southern Baptist Convention. 1934. Pp. 124. \$1.00.
- CHILDREN OF THE NEW DAY. Katherine Glover and Evelyn Dewey. New York: D. Appleton-Century Co. 1934. Pp. ix, 332. \$2.25.
- SOME LEARNING PROCESSES. L. P. Leavell and John L. Hill. Nashville, Tenn.: Baptist Sunday School Board. 1934. Pp. 115. Cloth, 60 cents; paper, 40 cents.
- THE BALLIOLS. Alex Waugh. New York: Farrar and Rinehart, Inc. 1934. Pp. 547. \$2.50.

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